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WASHTENAW JEWISH NEWS

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Hebrew Day School to INfuse Israel education into its curriculum

Jennifer Rosenberg, special to the WJN

Hebrew Day School of Ann Arbor was accepted, along with eight other day schools from across North America, to the third cohort of INfuse: Israel in Jewish Day Schools. INfuse is an initiative conceived and run by the iCenter, a national, Israel-education organization that focuses on supporting day schools in designing and implementing a thoughtful, coherent, integrated, and developmentally appropriate approach to Israel education. It supports educators not only with tools and resources, but with a platform for engaging each other and content experts as they seek to help their students develop a meaningful, long-term relationship with Israel. The initiative is funded in part by the generous support of the AVI CHAI Foundation.

"INfuse offers a framework for students, educators, and the greater school community to build personal, enduring connections to Israel and Israelis," says Dr. Lesley Litman, a consultant with the iCenter. "These connections can be built in so many different settings and experiences. An initial step in this process is for schools to map out what is currently happening in Israel education throughout the school and to explore ways, such as articulating meaningful learner outcomes, weaving Israel into additional aspects of school life, and creating opportunities for all faculty to engage with and learn about Israel, to deepen the children's personal connection to and deep knowledge of Israel."

Hebrew Day School Israel education

HDS Hebrew and Judaic studies teacher, Milka Eliav, is the lead learner in this program and was accompanied by Head of School, Jennifer Rosenberg, to the initial convening in Chicago in August. As a recent graduate of the Legacy Heritage Teacher Leadership program at Brandeis University, Milka is well prepared to learn and lead HDS through this experience. "We are the gateway to our students' learning about Israel. I want to help them *feel* Israel in an innovative and experiential way, which can be hard to do when it feels like a far-away, complicated place. As a teacher, I am excited to gather new tools and perspectives on ways to help Israel come alive for our students." Milka is particularly inspired by the opportunity to work with other day school educators and experts. "The opportunity to establish a cohort of day school educators from across the country and engage with experts in the field in both face-to-face and virtual contexts allows us to explore, expand, and refine our thinking," she says.

Head of School, Jennifer Rosenberg, sees this as a wonderful opportunity for Hebrew Day School. "I am thrilled that HDS has been accepted into the program and I look forward to a focused year of defining, designing, and implementing our vision. I am especially pleased that this program recognizes that teaching about Israel to young children can be a complex endeavor that raises all kinds of challenges and opportunities."

The AVI CHAI foundation conducted the Hearts and Minds research study in 2016, which looked at Israel education in day schools. It showed that schools are most successful when they have a clearly articulated vision and are able to integrate Israel education into different aspects of the established curriculum. "The focus on integrating Israel into all subject areas is particularly exciting," says Rosenberg. "This holistic approach to Israel education is exactly in line with our educational philosophy at HDS." ■

Mega Challah rises again!

Martha Thomas, special to the WJN

After a resounding success in 2017, Mega Challah is returning for a second time to Ann Arbor on Wednesday, November 6 at Palmer Commons on the U of M campus. Mega Challah events began in Israel and are now sweeping the U.S. and the world. The first Ann Arbor Mega Challah event was a sold out success and left Ann Arbor women clamoring for more. "It was a warm and haimish, event with a lot of wonderful spirit and camaraderie," stated Eileen Freed, Executive Director of Jewish Federation of Greater Ann Arbor. "There were women from across ages and the community which was very powerful." Two hundred women came together and learned how to make challah, while listening to music, eating delicious food and catching up with new and old friends. Elaine Margolis attended the first Mega Challah event and raved: "It was a very meaningful and fun event! I was there with my daughter and two aunts and felt the warmth and specialness of our community."

Mira Sussman, Lonnie Sussman, Simi Cutler

This year's event promises to be bigger and better than ever. As before, all women in the Jewish community over the age of 13 are invited. Rochie Pinson, Challah Maven extraordinaire and author of *Rising: The Book of Challah* will be guiding the event from start

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Hillel Café Introduces Chef Jonathan Shepard

Stacy Carroll, special to the WJN

Chef Jonathan Shepard has joined The Hillel Café at Michigan Hillel as its new Head Chef. He and sous chef, Cedric Smith, will be leading the Café's full dinner program, catering, and special events. Under the supervision of Rabbi Jared Anstandig, of Ann Arbor Orthodox Minyan, the Hillel Café remains the leading provider of kosher meals for the entire student community of the University of Michigan and community members of Washtenaw County.

Chef Jonathan Shepard

"We are so excited that Chef Jonathan chose to relocate to Ann Arbor from his home in the Bay Area," said Tilly Shames, Executive Director. "His braised brisket and roasted chicken have already received rave reviews from our students. Dinner paused last Friday night so that students could applaud our new chefs! We encourage everyone to stop in to the Hillel Café for dinners during the week to warmly welcome him into our community and enjoy one of his delicious entrées."

Jonathan shared, "I have loved cooking since I was a child, spending time with my parents making holiday meals and learning basic culinary skills." While attending culinary school at American River College, Jonathan further pursued his desire to become a chef. He has devoted much of his time to figuring out the culinary styles he enjoys most and ways in which to express

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From the Editor

Shana tova! The end of the summer was challenging for me, but a few days of clear blue skies have brightened my outlook. In the words of a new music video "A song for the New Year sung by communities around the world #5780" (check it out on Youtube), it's time for review, repair, renewal, time to redirect and reset. Please accept my apologies for mistakes and hurts I have caused over the past year. There's too much in this issue for me to say anymore. Enjoy.

Letter to the Editor

As one of the three founders of the Washtenaw Jewish News, long ago, I still read it, and enjoy most of it. However, seeing (September 2019 issue) the "Opinion: Preventing Militarization of Jewish Spaces" I was flabbergasted. Here we deal with a security issue, a life and death issue. Should we endanger lives because of slogans, or feelings, like "militarization"? Do we call Airport Security "militarization"? Do we call Michigan stadium security checks before every game "militarization"? What is wrong if, similarly, guards will make sure that no bombs or guns are brought into our synagogues? Let's not bury our heads in the sand!

Raoul Kopelman 08/31/2019

More thoughts on security

by Eileen Freed, Executive Director, and Stephen Aronson, President, Jewish Federation of Greater Ann Arbor

In their opinion piece in the September 2019 WJN, the authors thoughtfully raised important questions about how to best provide both welcoming and secure Jewish communal institutions. These very issues have been and are being addressed by our local Jewish congregations and organizations, as well as by the Community Security Committee (CSC). Even before the horrific shootings in Pittsburgh and Poway, our organizations had been investing in security infrastructure, and community leaders had begun discussions around cross-communal cooperation and communication in the event of an incident.

Clearly, the events of last year were a significant wake up call, and the Community Security Committee, comprised of leadership from local organizations as well as content experts, was formed to address community-wide security concerns and preparedness. We have been receiving advice and support from the Secure Community Network (SCN), the national security arm of the Jewish Federations of North America and the Conference of Presidents of Major Jewish Organizations.

There is no question that creating inclusive and welcoming communities is part and parcel of making a secure and safe community for all, and has been and continues to be central to the conversations. It's also clear that there is no one solution that fits each and every organization or person. Michael Masters, Executive Director of SCN, emphasized this very point in his remarks at the Federation Annual Meeting in June. He encouraged us to evaluate threats and risks and develop protocols that fit our cultures as individual facilities and as a community.

To that end, the Federation, with the participation of the organizations on the CSC, has started a Community Security Campaign to raise funds to address communal security and preparedness concerns. The funds will be used initially to engage SCN in a community-wide threat assessment to identify strengths and weaknesses of individual organizations and to help us develop and refine both organizational and community-wide security and communication protocols.

The CSC identified training as another crucial priority. As the authors point out, there are a range of ways in which people can participate in ensuring a welcoming and secure community, and training can engage many more people in that effort. Specifically, funds will be used for situational awareness training, specialized training for greeters and ushers to be both welcoming and helpful in avoiding potential confrontations, active threat training and drills to help staff and community members feel more confident in responding to situations, and emergency trauma care. Security campaign funds will also be used to ensure each facility has fully stocked trauma kits.

Each of our organizations and the CSC have received and continue to welcome input from people with a range of views on what actions will make our communities most welcoming and safe. In the coming months, we will create more opportunities for conversation on this issue. Community members can be assured that the people engaged in the work of communal safety have, and will continue to, proactively address these issues intentionally and seriously. ■

Correction

Correction to September issue of WJN. The Rabbis' Corner dvar that was attributed to Rav Nadav Caine was actually written by Rav Jared Anstandig.

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Pardes Hannah Ann Arbor's Jewish Renewal community: Here we are

Lucinda Kurtz, special to the WJN

Pardes Hannah, the Jewish Renewal Community of Ann Arbor, is offering a wide range of learning, chanting, ritual, and davening opportunities this year, not only by their rabbi, Elliot Ginsburg, but also by the many active members who are deeply engaged in learning and training through the ALEPH (Alliance for Jewish Renewal) educational programs on the national level. As Associate Professor of Jewish Thought and Mysticism at the University of Michigan and teacher in the Aleph Ordination Program, Reb Elliot has inspired many members of the Pardes Hannah community to explore the spiritual roots of Judaism in a variety of ways. Over the years, Pardes Hannah has hosted and inspired a variety of learning opportunities such as the one just starting this year on the Zohar, the foundational work in the literature of Jewish mystical thought.

Gabrielle Pescador

Elliot Ginsburg

Lucinda Kurtz

Linda Leah Greene

Jewish Renewal emphasizes the creation of an ongoing fundamental connection with God and explores a variety of ways to create an accessible spiritual experience in its approach to revitalizing Judaism. Members of Pardes Hannah bring into the Ann Arbor community a variety of offerings that help deepen the individual's spiritual experience. These include exploring contemplative practices, davenology, spiritual direction, chant and embodied prayer, rosh chodesh rituals, meditation, and Sage-ing tools that help reconceptualize the aging journey. Through each offering, there is a common commitment to develop a spirituality through which Judaism can transform itself in the service of tikkun olam—the healing and balancing of this planet.

Pardes Hannah has a wide range of offerings from active members. For example, Linda Leah Greene is a graduate of Kol Zimrah, Rabbi Shefa Gold's Chant Leadership Training and has been leading monthly Chant Circles since 2012. She is an Aleph: Jewish Renewal Certified Mashpiah (Spiritual Counselor). As a graduate of Rabbi Nadya Gross's Wisdom School she uses the riches of the Kabbalistic Tree of life in her work. She teaches and leads Jewish Meditation at Temple Beth Emeth. Linda Leah periodically leads Chant Shabbat Services for Pardes Hannah and Kabbalat Shabbat Services at Temple Beth Emeth. She has a private spiritual and energy healing practice.

Gabrielle Pescador is a rabbinic student in the Aleph Ordination Program for Jewish Renewal. She leads meditation services at Pardes Hannah as well as offering on-line Rosh Chodesh morning services once a month. Before entering rabbinic studies, she spent several years working on community projects that integrate art, education and social justice, including making documentary films on incarcerated youth and LGBTQ concerns and creating public art events focused on victims of harsh U.S. immigration policies. Gabrielle is a certified instructor of Chi Kung and a serious practitioner of Tai Chi and vibrational approaches to the healing arts.

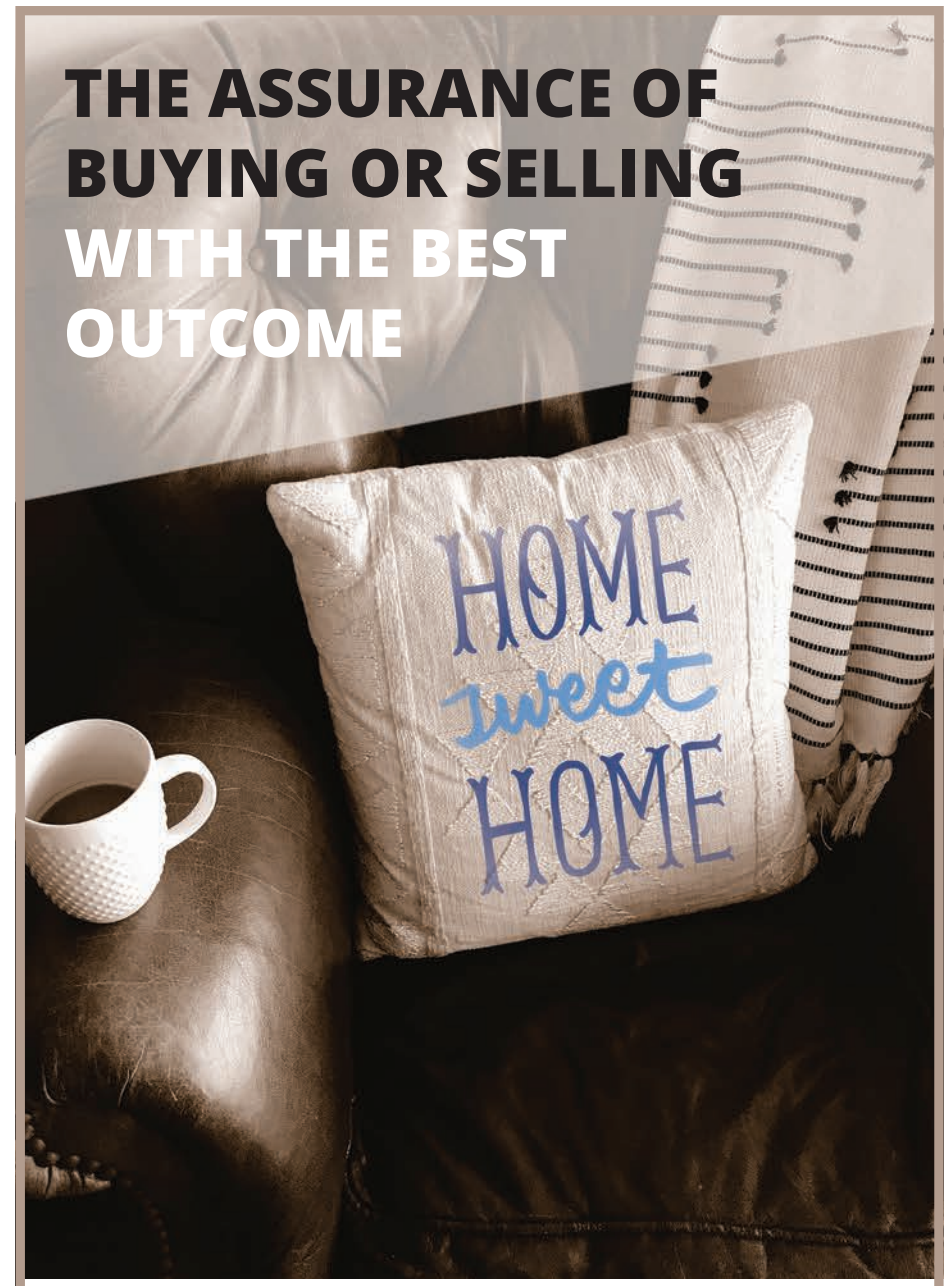
Lucinda Kurtz, M.A., a Brennan Healing Science Practitioner, is a former professor of Women's Studies and teaches Kabbalah classes in Ann Arbor and nationally. She graduated from Rabbi Nadya's Gross's Wisdom School with a commitment to continue the feminine transmission of Kabbalah in her monthly Rosh Chodesh Circles, Kabbalah classes, Omer journeys, and bi-annual retreats. She believes Kabbalah and spiritual practice can be paths to self-awareness and transformation and integrates this understanding into her active energy healing practice. She and her husband, Dr. Oran Hesterman, have been certified "Vatikim," "Sage-ing Mentors" through The Sage-ing Legacy Program. They teach the groundbreaking spiritual eldering work initiated by the founder of Jewish Renewal, Rabbi Zalman Schachter-Shalomi in Ann Arbor, at national Jewish Renewal gatherings, and in on-line classes.

Another way Pardes Hannah invites active participation is by asking members to select a theme to guide the community through the High Holidays. Community members reflect on this theme, and at various points during the services, share some way its key concepts have resonated in their lives. It is one of the ways that the community members support each other as they look at the year past, while opening up new personal and communal "heart-space" for the year that is emerging. Reb Elliot's commitment to combine intellectual engagement with a devotional stance helps set the tone for deeply engaging conversations and reflections that spark the heart and mind of the community.

This year the theme is "Being Present." Reb Elliot elaborates on the theme in this way: "Being present can refer to Awakening, when we see or hear more clearly or vividly, when we see with new eyes. Another sense of being present, *nokhah*, is when we respond to the existential question, the first question posed in Genesis, "*Ayeka*," Where are you? It is the ability to acknowledge where we truly stand right now and respond from that place. *Hineni*, here I am, I not hiding.

Another layer of being present is to "say" *Lefanekha*: to be aware of what/whom is right "before you. It is born from stopping the incessant rush forward to slowly encounter and deeply acknowledge the natural world. Finally, Being Present broaches the key question, being present to what or whom? Being "present-to" is a kind of Bearing Witness, as we ask: What is the need of the hour? And, how do we use these moments of "being present" for good and not for harm, for *tikkun ha-lev ve-tikkun ha-olam*, for healing hearts and healing the world."

More information about High Holiday services, Shabbat services, Kabbalat Shabbat times, monthly Rosh Chodesh Circles, Chant Circles, Study Groups, Meditation Services, Kabbalah classes and other offerings can be found on the Pardes Hannah website: www.pardeshannah.org or by calling Renee Robbins at 734-761-5324. ■



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Ahead of the Curve

Special to the WJN *by Rachael Dawson-Baglien*

Currently in the United States, 1 in 11 persons are age 65 and older – by 2050 that number will increase to 1 in 6. With this exponential growth comes an increased need for caregivers. Ahead of the Curve is an innovative new web-based program by Catholic Social Services of Washtenaw that aims to make Washtenaw County a caregiver-friendly community. The goal is to help traditional caregivers and community members identify at-risk, isolated older adults and link them to existing community resources before a crisis occurs.

This initiative is unique in that it engages everyone. Whether you care for older adults, know an older adult or see them in your community, Ahead of the Curve connects persons who care for or know seniors with resources to help them. Older adults can also take a hands-on, proactive approach by completing the online self-assessment that selects resources specific to their responses. The Ahead of the Curve program is open to individuals who live, work, or care for someone in Washtenaw County.

Ahead of the Curve consists of a searchable online Senior Resource Directory website listing over 300 county-wide resources for older adults, an online quiz to help older residents and their caregivers get connected with the resources, and a blog that covers a range of topics by interesting older adults in Washtenaw County and interviews with local agencies that service seniors. In addition to the other web tools, a five-part caregiving training will be introduced in early 2020 that includes methods to identify and report elder abuse.

Ahead of the Curve is a program of Catholic Social Services of Washtenaw County and it is open to all persons in Washtenaw County. Catholic Social Services of Washtenaw County, a leader in providing services to older adults for the past 25 years, strives to help people live safe, meaningful and independent lives with a focus on stewardship, acceptance, dignity and caring for the disadvantaged.

Rachael Dawson-Baglien, Ahead of the Curve Project Coordinator, will visit the JCC in Ann Arbor on Thursday, January 16 at 12 to discuss the new program in depth and lead attendees through the on-line caregiver training.

Ahead of the Curve is generously supported by the Michigan Health Endowment Fund (Healthy Aging).The Michigan Health Endowment Fund works to improve the health and wellness of Michigan residents and reduce the cost of healthcare, with a special focus on children and seniors. Find more information about the Health Fund at mihealthfund.org. ■

For more information about this program, contact Rachael Dawson-Baglien at (734) 971-9781 or rdawsonbaglien@csswashtenaw.org.

Gene Sperling at FLI for ribbon cutting

Special to the WJN

Gene Sperling, Ann Arbor native and former economic advisor to Presidents Clinton and Obama, joins with Doris Sperling Friends and Family, the Community Foundation for Southeast Michigan, and the Family Learning Institute (FLI)

Gene Sperling

to celebrate the opening of the Doris H. Sperling Learning Center. Continuing a 20-year tradition, the Center will offer free tutoring to eligible elementary children in Washtenaw County. The ribbon cutting will take place on Friday October 4, 2019, 4:30-6 p.m. Sperling is the author of the forthcoming book, *Economic Dignity*, which argues that economic dignity—not GDP or other economic metrics—should be the end goal and North Star for economic policy and how that frame would impact our current economic policy debates. The Doris H. Sperling Learning Center is re-opening at its original location, 1954 South Industrial Road, Ann Arbor. This is possible because of gifts from the Doris Sperling Friends and Family along with the Community Foundation for Southeast Michigan.

The Family Learning Institute, co-founded 20 years ago by Ann Arbor educator and social activist Doris Sperling, is a non-profit organization providing free tutoring to elementary school children in Washtenaw County communities. Following Sperling's vision, for 19 of those 20 years all tutoring took place at the South Industrial site. For the 2018-19 year, FLI partnered with the Ann Arbor and Ypsilanti school systems to offer its after-school services at several local elementary schools. While the off-site program has proved successful, the generosity of the Sperling Friends and Family now enables FLI to return to its original location. This newly reopened and refurbished site is the Sperling family's tribute to their mother, aimed at keeping alive both her vision and her commitment to the underserved children in the community.

The mission of the Family Learning Institute is to close the achievement gap in Washtenaw County. FLI currently provides free tutoring in the areas of reading and writing for students in grades 2-5 who are from economically disadvantaged families and are struggling in school. The need for such services is overwhelming. According to recent data, almost three times as many students from low-income families read below grade level compared to their non-economically challenged peers. Specifically, 57% of Ypsilanti third graders are not proficient in reading/writing; in Ann Arbor, 31% of third graders are not proficient. FLI offers these children one-to-one tutoring by trained community volunteers, who work with a child one hour each week for the entire school year to help them reach grade-level proficiency. Thanks to the commitment of the Sperling family, FLI will continue its work, both off-site at various local elementary schools and community centers and at the Doris H. Sperling Learning Center. ■

Innovations in Aging

Jacob Singer, special to the WJN

Louise Aronson, author of the 2019 *New York Times* bestselling book *Elderhood*, will keynote the one day symposium "Innovations in Ageing," organized by Jewish Family Services of Washtenaw County in partnership with the University of Michigan School of Social Work and the University of Michigan Geriatrics Center. This special symposium is scheduled for Thursday, November 7. The program will take place at the Horace Rackham School of Graduate and will begin at 8:30 a.m., with registration beginning at 7:30 a.m. The cost of attendance is $100 and will include breakfast, lunch, a post-event reception, and six different informative and educational sessions.

This intensive day of learning has been designed to encourage participants to engage with transformative innovations, systems, companies, and leaders revolutionizing the approach to the most universal issue in health. Representatives from industry, academia, health systems, and the social service sector will come together to listen to keynote speaker Aronson, before choosing to attend four of the twelve breakout sessions offered, based on one's area(s) of interest. Finally, the symposium will close with a panel from the University of Michigan's National Poll on Healthy Aging.

For a fee, transportation for the event is available. CEUs are available pending the application. To register for Innovations in Aging please visit https://jfsannarbor.org/innovations/. Contact Jacob Singer via email jsinger@jfsannarbor.org or phone 734-769-0209 Ext. 363 with any questions you may have about the event. ■

In home caregivers! Programs for you!

Roberta Hirschon, special to the WJN

CARES -- Caregiver, Assessment, Education and Support-- a program of Jewish Family Services of Washtenaw County, is pleased to announce a new educational offering coming this fall. Caring for You Caring for Me, an evidence-based program, aims to improve caregiver wellness by providing information, learning ways to cope with the stresses and strains of caregiving and supporting each other on the caregiving journey. This program is open to family caregivers in Washtenaw County who are caring for someone 60+, as well as professional caregivers. In-home respite services are available for program attendees. The program will take place on Mondays from 4-6 p.m., beginning on October 28 and will run for 5 weeks. (There is no meeting on November 25). Sessions will be held at the United Way of Ann Arbor, 2305 Platt Road. There is no cost to attend. Those interested in learning more can email the group facilitator, Roberta Hirschon at robertah@jfsannarbor.org.

JFS's CARES program, seed-funded by a grant from Michigan Medicine's Community Health Services, has been operational for a year and has already served scores of local caregivers. Clients are assessed for service needs by CARES team members who can assist caregivers in navigating the myriad of resources available at JFS, and in the community. CARES' respite program delivers professional no-cost to client respite services for up to 24 hours in a 90-day period for Washtenaw County residents caring for someone 60+. Through the respite program, JFS' CARES subsidizes the cost of high quality companion care and skilled care for care recipients. While services are paid for by CARES, they are provided by Homewatch CareGivers, a home health provider, expert at what they do. Respite services allow caregivers the chance to care for themselves for a few hours, knowing that their loved one is in good hands.

Caregiver Conversations is another critical component of CARES. Caregiver Conversations is an open and ongoing support group, which offers information sharing, guidance and fellowship to attendees. This monthly group meets on a specified Tuesday from 3-4:30 p.m. at 5 different faith based community locations in Washtenaw County. All are welcome to attend, share and support one another in this safe and welcoming environment. Caregiver Consultations, a specialized counseling program for caregivers, is open to any caregiver (caring for someone 60+) who needs a more individualized approach to their specific issues.

The CARES team looks forward to meeting and supporting you, the caregiver. Please call JFS at 734-769-0209 if you have any questions or wish to access services. CARES can help! ■

AAOM Program to Enrich Family Life

Rabbi Jared Anstandig, special to the WJN

The Ann Arbor Orthodox Minyan is excited to launch a new monthly series, "Foundations of Jewish Family Living," beginning October 27 at 10 a.m at the JCC. Partnering with Florence Melton School of Jewish Learning and PJ Library, the series will study some of the foundations of Jewish belief and values related to family life, with the goal of bringing these ideas into our homes. Through the partnership with PJ Library, the classes will couple the learning with children's books to help us inculcate Jewish values into children's lives.

The series will continue from October to May, and will host several leaders in the Ann Arbor Jewish community. The December session will feature Peretz Hirshbein, the director of the JCC's Early Childhood Center. Peretz shared his excitement in partnering with the program: "So many parents are hungry for this kind of opportunity to learn from both experts and their fellow parents. I am also very honored to be the first guest speaker, and can't wait to share just how much of an impostor I felt like when I was a new parent!"

The course will meet once a month in the JCC, beginning on October 27. The cost for the entire 8 class course is $50 per family unit. Alternatively, families can sign up for only the first three sessions for $25. There will be subsidized babysitting for each session at $5/child. If you have any questions or are interested in enrolling, please contact ravjared@annarborminyan.org ■

"Camp is my home away from home."

YOU POWER JEWISH IDENTITY

For Melissa and Sarah, getting to spend the summer away at Jewish Summer Camp is a highlight every year. From singing Jewish songs to learning Jewish dances, they have grown in their Jewish identity and formed lifelong connections. It is the thread connecting them to Jewish communal life. Through the Jewish Federation of Greater Ann Arbor's Jewish Summer Camp Scholarship Fund, kids like Melissa and Sarah are able to experience the magic and lifelong impact of Jewish Summer Camp.

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Challah and the Men Who Bake It : A Jewish women's ritual gets its guy on

By Shira Telushkin.

I guess I just thought it was a religious skill I wanted to have," said Sam Greenberg, 24, who works as a consultant for foundations in San Francisco and is a man who excels at the traditionally female art of baking challah. "I find it's a really great way to start getting excited for Shabbat." Greenberg, who uses a challah recipe he learned from a female friend, says he never really thought about the gender-bending implications. "I don't really buy into the gender roles of Judaism or broader society," he said. "I think people generally realize that it's an awesome thing to do, and it's starting to transcend gender lines, which I think is great." He has taught one of his younger brothers to make challah, too.

Greenberg is not alone. Although historically the domain of Jewish women, challah baking has become increasingly popular among Jewish men. For many, it is a new way to honor Shabbat. They like the textured immediacy of the act, the way that homemade bread impresses Shabbat guests, and the personal touch that comes with using a family recipe. But while almost all the men I spoke with recognized the female associations of challah, the influence of its gendered heritage was less clear. Unlike candle lighting or immersion in the mikveh, the two other traditionally female rituals—both of which have retained strong female identities—for many, the feminine connotations of challah baking are faint. Most men got into challah baking for the bread and only incidentally became gender innovators.

Zachary Bleemer, 25, who studies economics at the University of California, Berkeley, never really considered challah baking a gendered act. "Honestly, when I first decided to do it, [the female associations] never crossed my mind until it was pointed out to me, which was a while after I started baking," Bleemer said. "I don't remember who it was, but I'm guessing it was a wry comment from my roommate."

Bleemer began baking challah a year and a half ago, when he came home one day from his job at the New York Federal Reserve hungry for bread and found he had no bread in the house. Motivated by both a desire for good bread and familial connection, he decided to call his mother. "I like eating bread," he explained. "There was no bread in the house. I had flour. And my mother has the best challah recipe in the country, so I called her. She was thrilled. And I knew she would be thrilled, and that was definitely part of why I called. I think the recipe is from her mother."

While men's challah baking is by no means unprecedented, it's definitely still unusual enough to evoke particular interest, especially at communal potlucks. Levi Teitz, an Orthodox doctoral student in computational biology at MIT, grew up with both his parents regularly baking challah. Still, "it's definitely true that it's more associated with women," Teitz said. "I've had friends say I would make an excellent housewife." Greenberg jokes that his challah skills will make him "a good husband."

The Jewish relationship between women and challah goes way back. All the way back, in fact, to temple times, when "challah" didn't actually mean the sweet, braided loaves of bread eaten on Shabbat today—that reality dates back to late 15th-century Europe—but referred to the portion of dough one was required to donate to the priests. Known as hafrashat challah, or separation of the challah, this act is often done today symbolically, by burning a small portion of dough from a challah batch. Critically, if one has prepared a sufficiently large amount of dough, then the burning is accompanied by a blessing: "Blessed are you, Lord our God, King of the Universe, who has sanctified us with his commandments, and commanded us to separate challah." Once recited, the baker (which basically all Jewish texts presume is a woman) separates out a small piece of dough, about an ounce, and burns it.

Fred M. Feinberg bakes challah for his family every week. He is also Professor of Marketing at the Ross School of Business, University of Michigan where his work focuses on using statistical models to explain complex decision patterns.

Over the centuries, a whole array of female rituals sprang up around this challah blessing. There are tkhinos, women's prayers in Yiddish, specifically to be said at this time; prayers recited at this moment are supposed to be particularly potent. Today, female-only mass challah bake events have become especially popular in the Orthodox world. For many Jewish women, the feminine history of challah remains essential to their baking. Toby Hecht, a Chabad rebbitzin who lives in New Haven, is part of a whatsapp group where women can send messages before Shabbat asking other women for specific prayers as they separate the dough that Friday. Getting together a group of 40 women to pray for the same thing is seen as particularly powerful, and requests often center on pregnancies, marriages, and the health of family members. For Hecht, "there is real significance in groups doing it together, especially massive groups." She is careful to "always make the required amount of challah, in order to be able to make the blessing."

Ariel Pollock Star, a Modern Orthodox woman from Cincinnati, likewise only makes large batches of challah specifically so that she can recite the prayer on separating the challah. "I find that very meaningful," she wrote to me, "particularly if the week has been a tense one in Israel, or if there has been a personal or family challenge." She gets invited to mass challah bakings about once a year, though she finds the emphasis on challah as a women's ritual at these events questionable. "To me, the idea of equating it with the wearing tefillin or counting in a minyan feels disingenuous and something like a false apology to Jewish women, when I don't think apologetics are needed or helpful," she wrote in an email.

Even for women who don't participate in group challah baking ceremonies, the baking still has female connotations. Leah Sarna, a student at Yeshivat Maharat, which ordains women as Orthodox clergy, said that for her, "the practice of making challah is very connected to a thousand years of women's spirituality in making challah. There are all these tkhinot people would say when separating the challah, and yehi ritzons [other prayerful bequests], and they would pray for people in need of healing." She added, "I always pray, when baking my challah."

The blessing itself is seen as much more feminine than the act of baking. Hecht's brother-in-law was actually the one who first began baking her grandmother's challah and encouraged her to try the recipe, which includes adding a tray of ice cubes to the oven for a crispy crust. But she said he certainly isn't on any challah prayer whatsapp groups. Rivka Neriya-Ben Shahar, an Israeli sociologist who has studied Jewish women's rituals, has attended many mass challah baking events and described in an email how when rabbis present would suggest that men too should have to separate the dough and bless, the women just laughed. The moment of prayer is seen as so intimately female, it seems, that to extend it beyond the domain of women would be preposterously strange.

Of course, many men do see their own challah baking as deeply spiritual, and most who I spoke with also separate out challah, although none made batches large enough to require the blessing. Their spirituality, however, is more focused on the personal experience and less situated in a sense of communal connection.

Rabbi Levi Weiman-Kelman, who heads the Reform synagogue Kol Haneshama in Jerusalem, has baked challah just about every week since the spring of 1973. He relates powerfully to the symbolism of challah.

"When we put salt on the challah, we recall the lechem [bread] in the temple, and when we have the two challot, we recall the maan [manna] in the desert," Weiman-Kalman said. "Challah symbolizes being fed by God." For Weiman-Kelman, the physical creation also helps him prepare for Shabbat. "There is something that is very tactile, the mixing of the dough, when it becomes dough-y, and you keep mixing flour to it and it becomes dough, the meeting of it is also a very powerful experience, you literally push air into the dough and when you prepare the yeast and the dough, you have to use warm water … it has to be just right. Water for yeast is just like love: If it's too warm it burns you, and if it's too cold it doesn't do its work."

Although he said he got his love of cooking from his mother, he didn't use her challah recipe. "I think I was a little daunted by my mother's challah," Weiman-Kelman said. "And, also, when I started my mom thought it was inappropriate for me to cook and bake. It was women's work, not men's work. She did not hide her disapproval. She would say to me: Why are you cooking, why are you baking, this is not what boys do. But I will say, to her credit, she is at my table every Friday night, and is by far one of my biggest fans and loves my cooking almost as much as I do."

Connecting to relatives is also an important motivation for many men. For Eli Bildner, a student at Stanford Business School, baking challah is inseparable from memories of his grandmother. "My grandmother of blessed memory made amazing challah," he said. "Everyone loved it. I learned her recipe when I was a junior in college, by baking with her and transcribing it. I was super close with my grandmother, who passed away about a year ago, and part of learning the recipe for me was because it was this amazing challah, but also to deepen my relationship with her. I'm now a challah recipe evangelist—I never miss an opportunity to send it out." Indeed, he sent me a copy the next day.

For Bildner, the female associations are real but positive. "I like playing with things that are more traditionally female oriented. I like the playfulness of being the challah baker," he said. "The fact that it has this heritage as something a Jewish mother would do is fun."

David Harris, who works for the Jewish Federation in Los Angeles, also likes being known for his challah baking and recognizes that its slightly unusual. While he acknowledges that his challah hasn't gotten him any dates, "it has broken the ice a few time," he wrote in an email. "It's fun to talk about, and girls are impressed (more now that I've sort of got a passable braid situation going on)."

Ethan Schwartz, who studies Hebrew Bible at Harvard University and who baked challah almost weekly for the two years that he lived on the Upper West Side of Manhattan, sees the feminine connotations as faint, but present. "I have never felt that this has in any way compromised my masculinity, or that I am 'feminized' when women see that I bake challah," he said. "Part of it is that I identify as a feminist and have never particularly felt a need to guard my masculinity in that way." His challah baking was practical, too. "There was a need. Store-bought challah is often terrible, and challah should be delicious to fulfill its role in this ritual meal. It wasn't like I was oblivious to the fact that this was a counter-gender activity, but really I just wanted tasty challah." He paused, then added, "I can't emphasize how utilitarian my goals were in this." In fact, now that he has found sufficiently delicious challah in Cambridge, he rarely bakes anymore.

It's not too hard to understand why men are getting in on the act. Challah is delicious. Challah can be baked and enjoyed by anyone. While men might not (yet) be organizing challah prayer groups, baking is still a fundamental act of nourishing others. But challah is also what makes a meal a Shabbat meal. After all, any dinner party can come with wine, chicken, or even candles. It is the challah centerpiece that, visually and viscerally, transforms the table into a Shabbat table. And if the 20-plus people I've spoken to in the past few weeks are right, it's not actually that hard to bake. Plus, that praise thing is real: People love challah, and by extension, challah bakers.

"It's almost unfair how much credit you get for it," said Sam Greenberg. "And it was easier than I expected. Though I often get worried that the dough isn't right and then make a second batch, and then both batches come out totally fine. But it's not a problem. Nobody complains about extra challah."

Shira Telushkin is a student at Harvard Divinity School, studying early Christianity and monasticism. ■

This story originally appeared in Tablet magazine, at tabletmag.com, and is reprinted with permission.

Ro Khanna, a rising star among progressive Democrats, navigates a careful pro-Israel line

Ron Kampeas

WASHINGTON (JTA) — Ro Khanna, a rising star among progressive Democrats, wants to make a point about how to be progressive and pro-Israel, so he quotes Alan Dershowitz.

Yes, that Alan Dershowitz, the Fox News habitue who has accused the Democratic Party of "tolerating anti-Semitism."

"I don't agree with all of Professor Dershowitz's book," the California congressman said, referring to "The Case for Israel," Dershowitz's 2003 effort to advance a liberal argument for Israel. "But where he makes that point about not singling out a country unfairly — you have to stand up for human rights consistently around the world."

Khanna, 43, whose House district encompasses much of Silicon Valley in Northern California, initiated an interview in his Capitol Hill office with The Jewish Telegraphic Agency.

Here's the point he wants to make: The United States and Israel have a "deeply intertwined" relationship that ought to continue, but that shouldn't preclude the American government from using the relationship as leverage to push for changes in Israeli policy.

"The vast majority of the Democratic Party wants this relationship to continue to succeed," he said, "[but] we want it to succeed on progressive values that bring peace and human rights."

It's a fine line to walk as Democrats grapple with accusations — including from within — that the party is drifting away from Israel, and as its progressive wing grows increasingly vocal in its criticism. Republicans, chief among them President Donald Trump, have sought to imprint the party with the stamp of four congresswomen known as "The Squad," two of whom back the boycott Israel movement: Ilhan Omar of Minnesota and Rashida Tlaib of Michigan. Trump has called the party anti-Semitic.

Yet Khanna, a seasoned Democratic activist and a formidable fundraiser able to tap the deep reserves of wealthy liberals in his district, is intent on establishing his approach to Israel as a valid position within his party's progressive wing. A senior adviser to the presidential campaign of Sen. Bernie Sanders of Vermont, Khanna is a rising star in the party, having ousted a veteran Democrat, Mike Honda, in 2016.

Born in Philadelphia to Indian immigrants, he has been ensconced in the party's progressive wing for decades, having campaigned as a University of Chicago student for Barack Obama's first run for state Senate in 1996. Khanna went on to earn a law degree at Yale and was named by Obama, during his first term, to a top Commerce Department role.

In 2011, Khanna started exploring a congressional run almost as soon as he arrived in Silicon Valley to practice and teach law. In 2016, the year he was elected to Congress, Khanna was among a handful of Democratic candidates who endorsed Sanders' bid for the party's presidential nomination.

One of the first things Khanna mentioned in the interview was the close ties between Silicon Valley and Israel's high-tech sector. In December, he moderated a panel discussion in his district titled "Israel-Silicon Valley Roundtable on Entrepreneurship." He praised Irwin Federman, a constituent and venture capitalist who has invested in Palestinian businesses in the West Bank.

Ro Khanna in his congressional office, Sept. 17, 2019. The California congressman wants close U.S.-Israel ties to continue, but says that should not preclude the American government from using the relationship as leverage to push for changes in Israeli policy. (Ron Kampeas)

On Israel issues, Khanna is closer to Squad member Ayanna Pressley of Massachusetts, who similarly represents a district with a large population of wealthy liberal Jews. Khanna and Pressley both voted for a House resolution condemning the Boycott, Divestment and Sanctions movement targeting Israel, and both said they were heeding the sensibilities of their Jewish constituents.

"We each take these votes alone but aim to represent the districts we serve," Pressley said on Twitter after the vote, responding to Israel-critical leftists who berated her for her vote. On Twitter, Khanna quoted Pressley's tweet and added: "I believe @AyannaPressley we can work on a progressive agenda for peace on these principles. 1) Halt all settlement growth; 2) Halt Palestinian home demolitions; 3) Ease the terms of the Gaza blockade."

In the JTA interview, Khanna said it makes sense to heed a minority in determining what constitutes bigotry — to a point. Though he opposes BDS, Khanna like many Democrats opposes bills that would penalize Israel boycotters.

"Every person needs to be very careful with the language and listen to the communities being impacted," he said. "That doesn't mean you suppress your political views."

Khanna declined to name Omar or Tlaib, or to directly address the comments that have drawn fierce criticism from some pro-Israel sources. In addition to backing BDS, both freshman lawmakers have fretted about what they see as excessive pro-Israel influence in terms that critics say are anti-Semitic. Omar has apologized for some of her statements.

"I don't want to re-litigate," Khanna said.

Instead, Khanna broadly called for toning down the rhetoric and fostering greater tolerance. He cited the cooperation between Tlaib and Andy Levin, a Jewish progressive representing a Detroit-area district neighboring hers as a model.

"What I would suggest is the Levin-Tlaib peace plan," he said.

Khanna's progressive bona fides would seem to repudiate the thesis advanced recently by New York Times columnist Bari Weiss, author of the new book "How to Fight Anti-Semitism," that leftists focus intently on the Palestinians but ignore the plight of oppressed Muslims elsewhere.

Khanna is co-sponsoring two separate bills that would counter China's treatment of Uighers, an oppressed Muslim minority in China that Weiss alleges progressives have ignored. And he has called repeatedly for an end to arm sales to Saudi Arabia over its war in Yemen.

"What would be hypocritical for me is not to speak out for the human rights concerns of Palestinians," he said.

Nonetheless, Khanna is sensitive to how pro-Israel Americans feel singled out, especially on college campuses.

"I've had students and their parents saying they're uncomfortable about going to Hillel or being open about their faith," he said. "Just like I think we shouldn't penalize boycotts, or speaking about Palestinian rights, we have to have equal respect for people who are practicing Jews or supportive of the U.S.-Israel relationship."

Khanna said his views hew close to younger Jewish Democrats in favoring a close U.S. relationship with "progressive values." Just as young Indian Americans like himself favor relations with India but long for peace with Pakistan, Jewish Democrats of his generation support the relationship with Israel but long for peace with the Palestinians. The political action committee affiliated with J Street, the liberal Israel lobby that supports a two-state solution to the Israeli-Palestinian conflict, has endorsed Khanna.

In an aside, Khanna said his brother was married in a Hindu-Jewish ceremony, noting that a combined chuppah-mandap (the wedding tent used by Hindus) is increasingly common.

"You can buy them online," he said.

Khanna backed a bill this year to consolidate U.S. defense aid to Israel at about $3.8 billion per year, but he also favors leveraging U.S. aid as a means of pressuring Israel to end Palestinian home demolitions, release imprisoned Palestinian minors and stop settlement building. During the interview, he whipped out his smartphone and Googled instances of presidents (Eisenhower, Carter, Reagan, Bush Sr., Obama) who had used American assistance to extract concessions from Israel on territory or other issues.

Khanna, who is gathering signatures for a letter calling on Israel to stop the demolitions in the West Bank, declined to go into specifics about what aid he would favor using as leverage.

"I support continued aid to Israel," Khanna said, "but the American president has a whole range of options." ■

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Prayers and Good Deeds

Rabbi Aharon Goldstein

In the midst of the Yom Kippur services, the Rebbe, Rabbi Shneur Zalman, interrupted his prayers and departed from the synagogue. Left behind was a room filled with stunned worshippers, who wondered what awesome and lofty mission had prompted the Rebbe to leave in these spiritually uplifted moments.

Rabbi Aharon Goldstein

The Rebbe made his way to the nearby forest. There, he collected dry wood and branches. He carried them to a small house. He knocked on the door and then entered. Once inside, the Rebbe kindled a fire from the wood he had brought. He prepared a soup and he fed it, spoon by spoon, to the woman in the house who had just given birth.

It is easy, even comfortable, to read stories such as the one about Rabbi Shneur Zalman, and be inspired to enhance our fulfillment of the mitzvot between ourselves and each other. At the very beginning of Jewish history, we are told of our ancestor Abraham, who showed us the importance of tending to the needs of others. In the midst of a Divine "conversation," he asked G-d to "wait" while he greeted and provided for tired wayfarers who approached his tent.

If we look at the story of Rabbi Shneur Zalman, what distinguishes it from other examples of selflessness and caring? First, that the Rebbe chose to go himself although he could have sent his assistant, a son, or one of his Chasidim to tend to the new mother. But to fully appreciate the significance of the Rebbe's actions, we must take into account the magnitude and intensity of the Rebbe's Yom Kippur prayers which were on behalf of all the Jewish people. Yet, he saw that caring for a new mother was more precious before G-d than his exalted prayers.

Society encourages and sometimes even takes the time to applaud humanitarian deeds, acts of goodness and kindness, volunteerism, etc. However, the Jew's compassion and caring is driven by the fact that these mitzvot are an integral part of his/her relationship with G-d.

In the words of Rabbi Shneur Zalman when asked which is the superior Divine service, love of G-d or love of the Jewish people, "Both love of G-d and love of the Jewish people are equally engraved in every Jew's soul. It follows that love of the Jewish people is superior, however, for you love whom your beloved loves."

Ultimately, then, these mitzvot are also an expression of our love of G-d. We are not enjoined to fulfill mitzvot between ourselves and our fellow humans because they "feel good" (or we "feel good" after doing them) or because they are politically correct. We are to perform them as a Divine imperative, a part of what our Creator demands of us.

Yom Kippur is the day when G-d gave the second set of the tablets containing the Ten Commandments, after the Jews were forgiven for the sin of the golden calf. On one tablet were those mitzvot (commandments) between a person and G-d. On the other tablet were those between a person and his fellow. This teaches us that both types of mitzvot are parallel parts of our relationship with our Creator, to be approached, performed and carried out equally. ■

Falling

Rabbi Ora Nitkin-Kaner, special to the WJN

Rilke's poem 'Autumn' contains the word 'fall' 6 times – referring to leaf-fall, nightfall, hands falling, and how everything passes away in the end. His poem evokes the melancholy of the season.

During the Yamim Noraim, we are accustomed to working hard at teshuvah: we apologize, attend synagogue, repent. We work to be inscribed in the Book of Life. But Rilke's poem offers a different perspective on our mortality. He invites us to explore the idea of surrender; a sense that God is the 'One who holds all this falling/Infinitely softly in [God's] hands.'

Autumn

Rainer Maria Rilke

The leaves fall, fall as from far,
Like distant gardens withered in the heavens;
They fall with slow and lingering descent.

And in the nights the heavy Earth, too, falls
From out the stars into the Solitude.

Thus all doth fall. This hand of mine must fall
And lo! the other one:—it is the law.
But there is One who holds this falling
Infinitely softly in His hands.

A Lesson from Creation

Rabbi Jared Anstandig, special to the WJN

As we begin the Torah anew this year, we return to the story of creation in which God fashions the Earth we inhabit. The beginning of Genesis offers us insight into the framework of the world around us, as well as the nature of our internal world. Rabbi Joseph B. Soloveitchik, the former head of Yeshiva University, suggests that key components of the human psyche and experience hide in plain sight within the first two chapters of the Torah.

Rabbi Jared Anstandig

In his book *The Lonely Man of Faith*, Rabbi Soloveitchik observes that there is not one, but two different creation stories in the Torah. He notes that in the first creation account (Genesis 1), God creates Man and Woman at the same time, in the image of God, and charges them with the mission to fill the earth and subdue it. In the second telling, Man and Woman are created separately, with a vivid description of God breathing life into Adam, with the mission of working and protecting the land.

While the Sages of the Talmud and various later commentators each suggest ways to synchronize these two narratives, Rabbi Soloveitchik asserts that these stories are fundamentally different, and that these differences bespeak essential components of the human mind. Rabbi Soloveitchik believes that these dual creation narratives ultimately reflect a duality within everyone.

According to Rabbi Soloveitchik, Adam I (that is, the Adam created in Genesis 1) represents humanity's desire to accomplish. Adam I endeavors to subdue the world and understand it. Rabbi Soloveitchik writes, "Man's likeness to God expresses itself in man's striving and ability to become a creator... Adam the first is overwhelmed by one quest, namely, to harness and dominate the elemental natural forces and to put them at his disposal" (pp. 12-13). Comparable to God in their ability to create, the humans of Genesis I are created as a utilitarian team to accomplish their desires. Adam I seeks to dominate the world in accordance with his divine mandate.

Adam II (that is, Adam of Genesis II) approaches the world in an entirely different manner. More humble in approaching life, Adam II seeks a community to reflect in awe at the universe and God. Rabbi Soloveitchik elaborates, "The biblical metaphor referring to God breathing life into Adam alludes to the actual preoccupation of the latter with God, to his genuine living experience of God…" (pg. 22). Adam II seeks companionship and a partner with whom to reflect on the earth's wonders. In line with his Divine mandate, Adam II guards the earth as a means of reflecting on it and on God.

Each Adam, Rabbi Soloveitchik believes, represents a typology within all of us. Throughout our lives we fluctuate between confidence in mastery of our surroundings and retreating in reflection of our smallness of our roles. Of course, there is no "correct" model and no one way that we all must live our lives. Nonetheless, Rabbi Soloveitchik's observation teaches an important lesson. As life gets more complex, we may swing to the extremes of Adam I or Adam II. It is important to remember that no matter where we are in life, confidently controlling or humbly reflecting, there is always another, equally meaningful and valuable approach to life. ■

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Ruth Bader Ginsburg on why she did not retire during Obama's term

Emily Burack

NEW YORK (JTA) — It was a blunt statement in the midst of a cordial conversation: "I'm wondering why you're here."

That was Nina Totenberg, the NPR legal affairs correspondent, to Supreme Court Justice Ruth Bader Ginsburg at Thursday night's Moment magazine awards dinner, where the justice had just walked out to a standing ovation.

Ginsburg, 86, is aware that she has been out and about just after completing radiation therapy during her latest bout with cancer, and she answered the question gracefully.

"This latest has been my fourth cancer bout," she said. "And I found each time that when I'm active, I'm much better than if I'm just lying about and feeling sorry for myself. It's necessary — a necessity — to get up and go. It's stimulating. And somehow, in all of these appearances I've had since the end of August, whatever my temporary disability is, it stops, and I'm OK for the time of the event."

The longtime justice held up throughout the entire evening, where she was the inaugural recipient of the Jewish magazine's Human Rights Award. But Ginsburg didn't shy away from talking about her retirement with Totenberg, her "favorite interviewer."

When Totenberg asked if Ginsburg had any regrets about not stepping down during the Obama administration, shocked whispers rippled throughout the crowd.

"It has been suggested by more than one commentator, including some law professors, that I should've stepped down during President Obama's second term. When that suggestion is made I ask the question: Who do you think the president could nominate that could get through the Republican Senate that you would prefer to have on the court than me?" Ginsburg replied to loud applause.

The justice also spoke candidly about her Jewish heritage.

"Neither one of us is a person who goes to temple every Saturday," Totenberg observed. "But you are a very, I think it's fair to say, faithful Jew."

Ginsburg replied, "Some of my most treasured moments growing up were of my mother lighting the candles on Friday nights.

PHOTO BY BETTY ABLER

At Moment Magazine's Human Rights Awards on September 18, Justice Ginsburg was presented with a hand-crafted "Tzedek Collar" designed by Ann Arbor teacher and artist Marcy

I love Passover because we would change the dishes, and I wish we could use the Passover dishes year round."

Ginsburg went on to speak about sitting shiva for her mother, Celia, who passed away when she was in high school.

"The house was filled with women, but only men could recite the Mourner's Kaddish. I thought that was wrong," she said.

The duo then went on to discuss how the Supreme Court used to be in session during the Jewish High Holidays, Rosh Hashanah and Yom Kippur. Ginsburg, of course, changed that tradition.

"The chief [justice's] first response was, 'Well, we confer on Good Friday. So why can't we sit on Yom Kippur?' And I was trying to think of an argument that would appeal to him, and I came up with a winner," Ginsburg said to a large laugh.

Her argument? For the Jewish lawyers who had come into town, it was their once-in-a-lifetime moment to argue on the Supreme Court.

(Two years ago, she was a surprise Rosh Hashanah visitor at a D.C. synagogue.)

In her acceptance speech later in the evening, Ginsburg began, "I know that good fortune, 'mazel,' accounts in large part for the success of my effort to achieve equal citizenship stature for women, and also for the office I have now held for more than 26 years. And, most recently, for the Notorious RBG."

Her speech also addressed the question of role models. She pointed to two Jewish women who were both raised in the U.S., "whose humanity and bravery inspired me."

The first: Jewish writer Emma Lazarus.

"Emma Lazarus was a Zionist before that word came into vogue. Her love for humankind, and especially for her people, is evident in all her writings," Ginsburg said about Lazarus. "Her poem 'The New Colossus,' etched on the base of the Statue of Liberty, has welcomed legions of immigrants, including my father and grandparents — people seeking in the USA shelter from fear and long-fought freedom from intolerance."

The other role model she discussed was Hadassah founder Henrietta Szold.

"My mother spoke of her glowingly. Szold, too, was a Zionist — even before Theodor Herzl came on the scene. Among her many undertakings, she started night schools to teach English and trades to waves of Jewish immigrants coming from Russia and other Eastern European countries," Ginsburg explained. "My father, born near Odessa, arrived in New York in 1909 at age 13. He was the beneficiary of a night school."

She then went to tell an anecdote about Szold declining the offer of a male friend to say Kaddish for Szold's mother. In Jewish law, men traditionally say the prayer daily for a loved one who has passed away. Ginsburg quoted the entirety of a 1916 letter that Szold wrote, which displayed her passion for her Jewish heritage and for feminism:

"You will wonder, then, that I cannot accept your offer. Perhaps it would be best for me not to try to explain to you in writing, but to wait until I see you to tell you why it is so. I know well, and appreciate what you say about, the Jewish custom; and Jewish custom is very dear and sacred to me. And yet I cannot ask you to say Kaddish after my mother. The Kaddish means to me that the survivor publicly and markedly manifests his wish and intention to assume the relation to the Jewish community which his parent had, and that so the chain of tradition remains unbroken from generation to generation, each adding its own link. You can do that for the generations of your family, I must do that for the generations of my family."

Ginsburg wrapped up her remarks by referring back to an older statement she gave on her own heritage as a Jew and her occupation as a judge.

"I am a judge, born, raised and proud of being a Jew," she said. "The demand for justice, for peace, for enlightenment, runs through the entirety of the Jewish history and Jewish tradition. I hope that in all the years I have the good fortune to continue serving on the bench of the Supreme Court of the United States, I will have the strength and courage to remain steadfast in service of that demand." ■

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Retired Senator Carl Levin shares his view of the world at Federation Major Gifts Event

Eileen Freed, special to the WJN

On September 8, over 130 major donors and community leaders gathered at Matthaei Botanical Gardens to kick off the Jewish Federation's 2020 Annual Community Campaign. Retired Senator Carl Levin was the featured speaker and was interviewed by Federation board member Jessica "Decky" Alexander.

Senator Levin spoke about his grave concern for this country in this time of divisiveness and hatred and about the Jewish values of pursuing justice and welcoming the stranger he was taught by his parents that inspired his life of public service.

When asked by Alexander about what he considered to be his most significant contributions in his career, Senator Levin said that he was most proud of the way he approached his duties. He was thoughtful, open and listened to a range of opinions. Then, he would make decisions based on what he thought was best for the country or his constituents, even if it was not popular. Some specific initiatives about which he is most proud include saving the auto industry in the 2008 recovery package, opening three National Parks in Michigan, and participating in bi-partisan subcommittees that investigated wrongdoing on the part of major corporations.

Major Gifts Event Planning Committee with Senator Carl Levin

Marylen Oberman, Decky Alexander, Bruce Kutinsky, Myrna Miller & Newell Miller

Joshua Goldberg & Joelle Abramowitz

The Major Gifts Event was chaired by Bob and Judy Marans and Donny and Sara Wohl. They were joined on the planning committee by Carol and Gideon Hoffer and Marla and Josh Chinsky. Glacier Hills Senior Living Community was the corporate sponsor. The event raised over $330,000 for the 2020 Annual Community Campaign and another $22,200 toward the Community Security Campaign.

For more information about supporting the community through these two campaigns, contact Federation Chief Development Officer Sharyn Gallatin at 734-773-3533. ■

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A Guatemalan asylum seeker is being sheltered in a Washington state synagogue

Ben Sales

(JTA) — In a few weeks, the congregants at Temple Beth Hatfiloh in Olympia, Washington, will gather for Yom Kippur services, where a line in the traditional liturgy declares, "My house will be a house of prayer for all nations."

In this synagogue's case, that will literally be true.

Last week, the Reconstructionist Jewish congregation south of Seattle agreed to provide sanctuary for Maria Pablo Matias, an undocumented woman from Guatemala, and her son. The two asylum seekers are now living in the synagogue to protect themselves from arrest and deportation.

Beth Hatfiloh is the only synagogue in the United States known to be sheltering an undocumented immigrant, according to T'ruah, a liberal rabbinic human rights group.

"Knowing that we're really doing this work, that we're committed to social justice work, tikkun olam work in this really direct way, it's very fulfilling, it's very moving," Rabbi Seth Goldstein said, using a Hebrew phrase that means "repairing the world." "It's an issue that's been deeply personal for us as a Jewish community, to work directly in this manner on immigrant justice work."

Pablo Matias is not speaking to the media, and the synagogue declined to share many details of her story and her son's identity, citing privacy concerns. Pablo Matias fled domestic violence in Guatemala several years ago and arrived soon after in the Olympia area. Her asylum claim in the United States was denied and last week she was ordered to leave the country or face deportation, though she still has legal avenues to appeal that decision. She does not know when she will be able to leave the synagogue.

Rabbi Seth Goldstein

The synagogue says it learned about Pablo Matias' case through local immigration activist groups. Living in a synagogue shields the family from Immigration and Customs Enforcement because the agency considers houses of worship — along with schools and hospitals — "sensitive locations" where it does not to conduct arrests without permission. There is a courtyard for the synagogue, but as far as Goldstein knows, Pablo Matias and her son have not left the building.

According to Michael Ramos, executive director of the Church Council of Greater Seattle, two other houses of worship in the Seattle area, both churches, have granted sanctuary to undocumented immigrants. He said approximately 55 houses of worship have done so across the country.

"Sanctuary is not an easy thing to go through because you're in a limited space for a long period of time," Ramos said. "You're not able to go out and about. At the same time, a congregation needs to understand that a person is at serious risk of deportation and needs to constantly be acting in support of the family."

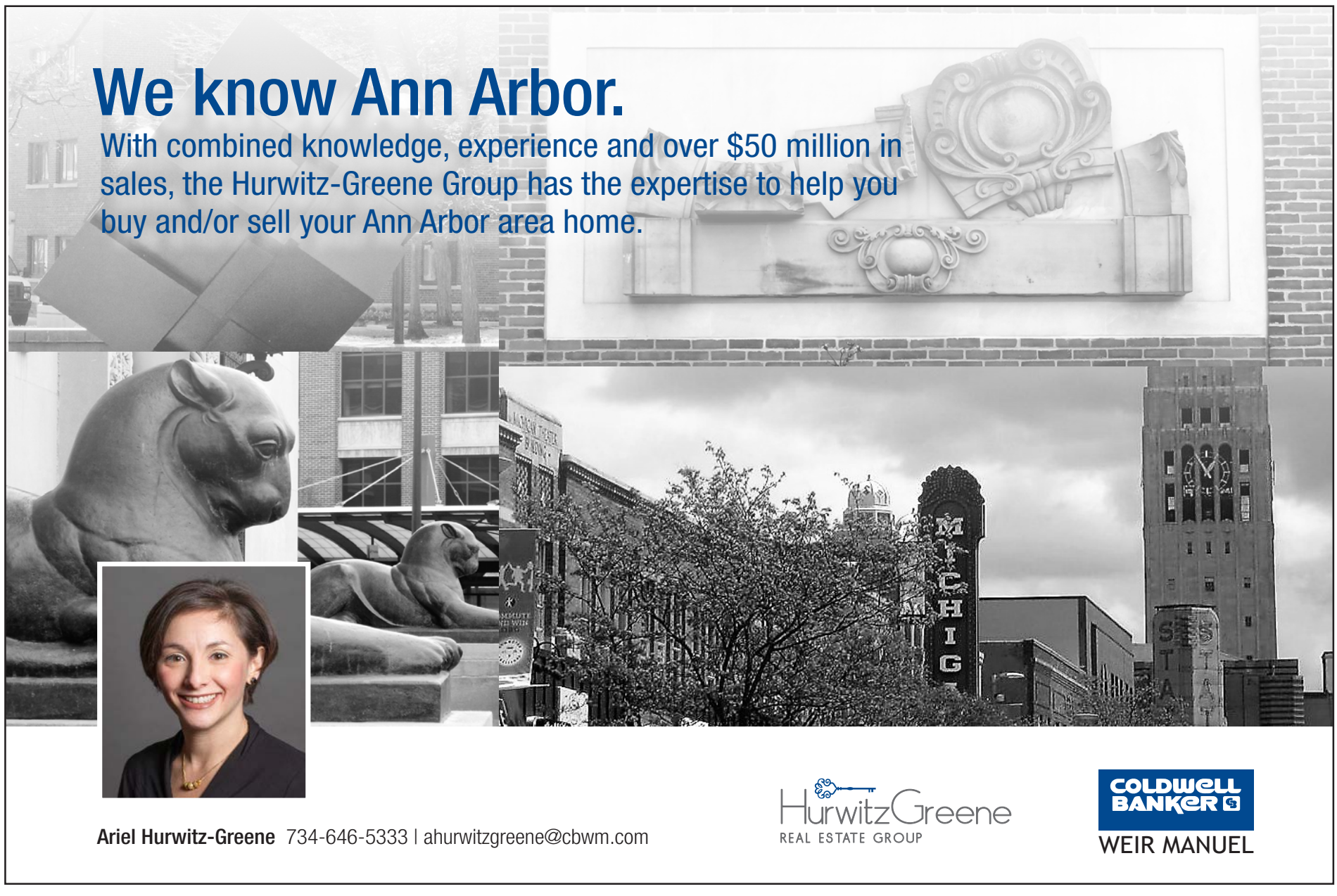
Beth Hatfiloh has been making it work. The congregation has set up an apartment for Pablo Matias and her son with a bed, couch, seating area, television, games and books, including some in Spanish — though Pablo Matias' native tongue is the Mayan language Mam.

They also have the use of a bathroom and shower, and an area of the kitchen. A group of 75 volunteers plans to do their shopping and laundry, including buying Pablo Matias ingredients she knows. Soon after arriving, she made tortillas in the kitchen. The synagogue is budgeting $500 a month for their needs.

Mother and child live in a separate space from where prayers are held, though Goldstein says they are welcome to join. Beth Hatfiloh leaders have told Pablo Matias a bit about Judaism and the rhythm of life in the congregation.

The synagogue has committed to having one volunteer on the premises at all times to keep the family company and address any needs they may have. Cathy Wasserman, who has spent two nights with the family in the synagogue, has grown closer with Pablo Matias despite the language barrier. Wasserman speaks Spanish, and says the two have managed to converse through a combination of that language, gestures and pictures on her phone. The synagogue can also access a Mam

continued on page 18



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10 authors who capture growing up in an interfaith family

Julia Metraux

Growing up, I struggled to find my place in the Jewish community as an interfaith Jew. By some people's standards, I am not Jewish enough, despite having an American Jewish mother, because I have a Swiss Calvinist father. Celebrating Hanukkah and Christmas growing up was my norm, but discussing my holidays and family interfaith traditions sometimes made me feel isolated.

I didn't know other interfaith Jews growing up, so the first ones I met were through books. Specifically, Margaret in "Are You There God? It's Me, Margaret" was the first modernish Jewish interfaith girl I encountered. What I've found is that many of these characters, like myself, merge traditions from different faiths and have trouble navigating their blended identity.

Here are 10 authors, including interfaith Jews, parents of interfaith Jews and authors who write characters from interfaith families, who nail what it's like to come from a mixed religion family.

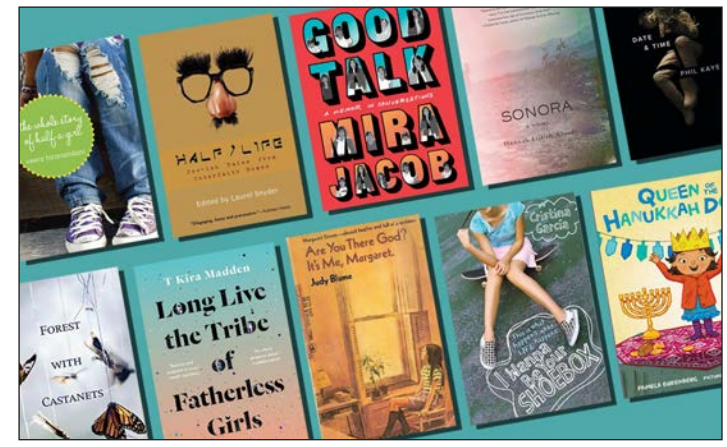
1. Are You There God, It's Me Margaret by Judy Blume

I first came across this book when I was in fifth grade while binge-reading Judy Blume's young adult novels. The main protagonist of this story is Margaret, an 11-year-old who has a Christian mother and Jewish father. Margaret, who was raised without a religious affiliation, chooses to study people's religious beliefs in an effort to figure out her own religious identity.

It's wild to think that this book came out more than 50 years ago. From a subplot about girls wondering when they're going to get their periods to navigating one's religious identity, this book is still incredibly relevant and worth a reread as an adult.

2. Good Talk: A Memoir in Conversations by Mira Jacobs

When I was younger, I asked my parents a lot of questions about my religious identity and identity in general, much like Mira Jacob's son Z, who has an Indian-American mother (Jacob) and a Jewish father. In this graphic novel, Jacobs showcases the dialogue that she and her son have had, from his questions about race to her in-laws (and Z's grandparents) being avid Trump supporters.



3. Forest with Castanets by Diane Mehta

Born to a Jewish-American mother and an Indian Jain father, Diane Mehta's debut book of poetry explores her cultural identity. Mehta, who was born in Germany and moved to her father's home country of India shortly thereafter, revealed that she didn't know that she was Jewish until moving to the United States, when her mother signed her up for "school at the local synagogue in New Jersey." In "Forest with Castanets," Mehta writes beautifully about a complicated subject — religious interfaith identity.

4. Long Live the Tribe of Fatherless Girls by T Kira Madden

If you haven't heard of "Long Live the Tribe of Fatherless Girls," you may have been living under a rock. T Kira Madden, whose late father was Jewish and whose mother is Chinese and Hawaiian, said her parents allowed her to learn about "every different religion, every culture."

Madden, who also chronicles her experience growing up with parents who struggled with addictions in her book, says she hopes that people who feel like outsiders can "recognize some version of themselves, or some element of themselves" in her book.

5. The Whole Story of Half a Girl by Vira Hirandandi

Born to a Jewish-American mother and a Hindu Indian father, Vira Hirandandi said she "grew up feeling not quite enough of one or the other" in an interview with Publisher's Weekly. In "The Whole Story of Half a Girl," the protagonist, Sonia Nadhamuni — who also has a Jewish-American mom and an Indian dad — faces pressures from her peers to define her identity, which is a pressure that I felt from my peers, too. Like Blume's "Are You There God, It's Me Margaret," this young adult novel captures what it's like to navigate one's interfaith identity as a young girl.

6. I Wanna Be Your Shoebox by Cristina Garcia

In "I Wanna Be Your Shoebox," the main character, Yumi Ruíz-Hirsch, has a Jewish-Japanese father and a Cuban mother. I don't have fond memories of eighth grade, and Yumi's experience is going similarly poorly: Her family is losing its house, her school is cutting her beloved orchestra program and her grandfather Saul is dying. This novel is refreshingly realistic. One of my favorite parts is when Yumi's mother calls her a poster child for the 21st century because of her mixed heritage.

7. Queen of the Hanukkah Dosas by Pamela Ehrenberg

In this children's picture book, little Sadie and her multicultural family — her mom is Indian and her dad is Jewish — celebrate Hanukkah while mixing in some of her mother's Indian traditions, like eating dosas.

While I do enjoy reading novels that tackle the complexity which can often arise from being in an interfaith family, it's nice to read simple stories of how different religions and cultures can complement each other.

8. Half/Life: Jew-ish Tales from Interfaith Homes by Laurel Synder

Born to an Irish Catholic mother and a Jewish father, Laurel Snyder has written a plethora of young adult novels and children's picture books. This is my favorite of hers; it's an anthology she edited. "Half/Life" contains a series of essays that showcase various experiences of Jews growing up in Jew-ish homes. It's a great read if you want glimpses into just how different interfaith Jewish families can be.

9. Sonora by Hannah Lillith Assadi

Novelist Hannah Lillith Assadi, who is Jewish and Palestinian, published her debut novel "Sonora" in 2017. In an interview with Jewish Boston, Assadi said that she identifies "with both identities" and "grew up celebrating the High Holidays as well as acknowledging major Islamic holidays." Like Assadi herself, Ahlam, the main character here, is the daughter of a Palestinian father and a Jewish mother who was raised in Arizona. The novel is told from the point of view of Ahlam and follows her and her friend Laura's journey to New York City.

"Sonora" is captivating — but don't just take my word for it. The book was a 2018 National Book Foundation's 5 Under 35 Honoree and a recipient of the American Academy of Arts and Letters Rosenthal Family Foundation Award in Literature.

10. Poetry and books by Phil Kaye

Born to a Jewish father and a Japanese mother, Phil Kaye, in an interview with The Knockturnal, said he "felt like this odd duck" growing up, as he didn't know any other Japanese-Jewish kids. Kaye is also the co-director of Project VOICE with Sarah Kay, a fellow Japanese-Jewish poet. In his 2018 book "Date & Time," which is a full-length poetry collection, Kaye touches on everything from being a mixed race and interfaith kid to millennial stereotypes. ■

This article originally appeared on Alma.

the PurpleRose theatre company

734.433.7673 or
PurpleRoseTheatre.org

Continued from page one

Mega Challah rises again!, continued from page 1

to finish. She leads challah making workshops around the world and is known for her wisdom, warmth and humor. She will speak about the beauty of challah and will lead everyone as

they prepare their own personal challahs. She will also do multiple braiding demonstrations. Even expert challah bakers can learn something new from Rochie! Attendees will enjoy a light hors d'oeuvres dinner and a raffle drawing. Everyone takes home their own challah to bake, Mega Challah aprons, measuring spoons and challah mat with recipe.

Chabad rabbis describe Challah baking as a uniquely women's mitzvah, though the mitzvah of hafrashat challah (separating a portion as an offering) during baking applies to all Jews. Certainly the baking of challah has traditionally been by women, and the power, spirituality, individuality, unity and friendship of women is strongly felt during this group challah event. When a woman bakes challah and makes the appropriate blessings on the dough, she brings additional blessing into her home and into the food that she lovingly prepares for family and friends

The sponsors are Jewish Federation of Ann Arbor, the Jewish Community Center of Greater Ann Arbor, Chabad House and Akervall Technologies, Inc. To register for this event, visit jewmich.com/megachallah. For more information email esther@jewmich.com. ■

Hillel Café Introduces Chef Shepard, continued from page 1

himself through his creations. And it shows. Jonathan has thoroughly impressed diners already with his creative cauliflower-based chicken "alfredo" dish and his vegan pasta "bolognese."

"I am hard at work designing a new set of menu options that will include a variety of exciting kosher meat options, alongside vegan, vegetarian, and gluten-free offerings. Look for dishes like roasted lentil pesto salad, chicken caesar salad, beef short ribs on polenta, and seared salmon with sauteed spinach and garlic pilaf," says Jonathan. He was quick to share, "Please come in to say hello and share your feedback. I look forward to serving you well."

The Hillel Café at Michigan Hillel (1429 Hill Street) is open to all students and community members. Dinner service is available Monday through Thursday from 5:30-8 pm. Hillel's Friday Shabbat dinners, Saturday lunches, and Saturday dinners during Seudah Shlishit are free for all students and $18 for community members. Hillel welcomes community members to register online or call our office before joining for Shabbat meals, while the regular weeknight dinners are open for drop-in. Further pricing details, the daily menu, online ordering, and catering options can be found at michiganhillel.org or by calling the office at (734) 769-0500. ■

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FALL 2019

Day	Time	Event	Location
SUNDAY 10/06	1:00-4:30PM	**SafeTALK**—This half-day alertness training prepares adults to become suicide-alert helpers. This training is for adults age 18+.	**Jewish Community Center** *2935 Birch Hollow Dr. • Ann Arbor, MI 48108*
SUNDAY 10/27	3:00-5:00 PM	**Living The Lessons Of History**—German and American responses to refugee crises in the wake of genocide with Professor Andrew I. Port, PhD.	**Mediterrano** *2900 S. State Street • Ann Arbor, MI 48108*
THURSDAY 11/07	8:30AM-4:30PM	**Innovations in Aging Symposium**—This day of learning focuses on innovation with experts from industry, academia, healthcare and human services and a keynote by Louise Aronson, author of *Elderhood*.	**Rackham Graduate Building** *915 E. Washington Street • Ann Arbor, MI 48109*
SUNDAY 11/17	1:00-4:30PM	**SafeTALK**—This half-day alertness training prepares high school students age 15+ to become suicide-alert helpers.	**Jewish Community Center** *2935 Birch Hollow Dr. • Ann Arbor, MI 48108*

WINTER 2019/2020

Day	Time	Event	Location
SUNDAY 12/08	TBD	**Keeping Our Doors Open 2.0 :** Facing unprecedentedly low numbers of arrivals while the refugee humanitarian crises continues to grow—what can we do as a community to keep our door open?	TBD
THURSDAY 1/30	7:00-8:30PM	**JFS Cultural Hour: Spotlight on Ethiopia**— Enjoy Ethiopian coffee and snacks as Professor Alemu Fite, PhD addresses Ethiopian culture and takes your questions.	**Ann Arbor District Library: Westgate Branch** *2503 Jackson Ave. • Ann Arbor, MI 48103*

FOR MORE INFORMATION AND TO REGISTER:
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As of September 18, 2019.
Events are added frequently, check website for updates.

JYP all over town

Jessica Weil, special to the WJN

The Jewish Young Professionals group (JYP) has been keeping busy! Each month, the expanding leadership team in our community plans multiple events focusing on connecting young local Jews through volunteerism and educational opportunities along with social and religious events. JYP participants are excited for a successful year full of creative, cultural, social and fun programming.

Joelle Abramowitz has spearheaded JYP's monthly Shabbat dinners and developed a Shabbat dinner leadership team. She continues to engage members in the Jewish community as a JYP Ambassador. She shares that "one highline this summer has been feeling like being a part of a community of those new and not-so-new to Ann Arbor coming together for Shabbat every month. I also had a great time on our bike ride to Ypsi and back where I had fun being outdoors, exploring our area, and connecting with new and old friends. I'm looking forward to continuing to gather for Shabbat this coming year and seeing how community members on our Shabbat planning and baking teams bring their unique ideas and excitement to make our gatherings special and reflective of the community."

All upcoming programs can be found by visiting www.facebook.com/jypa2. JYP is a program of the Jewish Federation of Greater Ann Arbor and to learn more, contact Jessica Weil at Jessica@jewishannarbor.org. ■

Jewish Federation annouces new staff

Eileen Freed, special to the WJN

The Jewish Federation of Greater Ann Arbor is delighted to welcome Robert Deschaine to the team as Accounting Manager.

Robert has over twenty-five years of accounting experience working with both for profit and nonprofit organizations, including the last eight years as Director of Finance at the Chippewa Nature Center, in Midland, MI. He was instrumental in updating the Nature Center's financial procedures and technology and bringing a collaborative approach to budgeting and other financial operations. Robert recently moved to Ann Arbor with his wife Laurie of thirty years and looks forward to making Ann Arbor home.

Robert Deschaine

Federation Treasurer and Finance Committee Chair, Marla Chinsky looks forward to working with Rob. "We held an extensive search and are delighted to have found an accomplished finance professional with strong non-profit experience," she said.

During the past four years, the Jewish Community Center and Federation Finance departments have operated under a shared services agreement with Federation Finance Director Denise Bennett operating as Chief Financial Officer (CFO) for both organizations.

In this same period, the two organizations have grown, and their accounting and functions have become more complex. It was determined it would be best for each to have a high-level accounting professional to direct their financial operations.

Effective September 16, Denise assumed the role of full-time CFO of the Jewish Community Center. "We are grateful for all Denise has done for Federation over the past 13 years and for the many strong relationships she has fostered with our donors," said Federation President Stephen Aronson. "We are delighted she will continue to serve our community in this next chapter of her career."

He continued, "the JCC and Federation have a strong, collaborative relationship. We are both committed this strong partnership and will continue to explore new opportunities for cooperation and partnership for the benefit of the Jewish community."

Rob can be reached at robert@jewishannarbor.org or 734-773-3536. ■

Cardozo Series to Kick Off with Counter-Terrorism Program

Sharyn J. Gallatin, Esq., special to the WJN

The Jewish Federation of Greater Ann Arbor's Cardozo Society is proud to present a thought-provoking program featuring former U.S. Department of Homeland Security deputy secretary for counterterrorism policy, Tom Warrick, on Monday, November 4, 2019 at 7 p.m. The location of the event is to be determined.

Mr. Warrick will speak about "Should We Be Afraid: U.S. Counterterrorism Policy and Modern Politics." This informative presentation is the first in a three-part series of programs the Cardozo Society is planning for the 2020 Campaign year. "Tom's experience in several administrations, starting before 9/11, will give us some insight into the legal and political ramifications of decisions that affect all of us," said Joan Lowenstein, who co-chairs the Cardozo Society with Jerold Lax.

All of these programs are open to the public and are sponsored by the Federation's Cardozo Society. The goal of the Cardozo Society is to broaden the participation of the legal profession in the activities of the Federation and the greater Jewish Ann Arbor community as a whole.

Tom Warrick

Stay tuned for more information about the other upcoming events in the series. For more information about this event, please contact Isaac Ellis at 734.773.3535 or by email at events@jewishannarbor.org. For more information about the Cardozo Society, its upcoming programs or to get more involved, please contact Sharyn J. Gallatin at 734.773.3533 or by email at sharyn@jewishannarbor.org. ■

Ride your bike from lake to lake

Eileen Freed, special to the WJN

For six days, from September 13-18, over fifty cycling enthusiasts joined together for an Inaugural group ride on the Great Lake-to-Lake Trails Route #1 from South Haven to Port Huron. The ride was a celebration of the grand opening of Michigan's first fully-marked destination trail traveling from Lake Michigan to Lake Huron.

Philanthropist Mike Levine, the major benefactor and driver of this significant effort, was joined by riders from Ann Arbor including Chuck Newman, Joelle Abramowitz and Eileen Freed. This achievement is a point of great pride for Mike, and he was delighted fellow community members were able to participate with him and enjoy the trails. "It was gratifying to ride with Mike Levine, as his vision that he worked so hard for became a reality," said Chuck.

The Jewish Federation of Greater Ann Arbor was a sponsor of the ride. Chuck expressed appreciation that the riders and others associated with the trail now understand the contribution of the Ann Arbor Jewish community and one of its most prominent members. "We can all kvell a little," he said.

At a ceremony held during the ride, Representative Ann Bollin of Livingston County presented Mike with a legislative tribute signed by the Governor honoring his work on the trail and his significant contributions to the State of Michigan. The ceremony was attended by local Jewish community leaders, and former Executive Director of the Jewish Federation and the Jewish Community Center, Nancy Margolis, extended congratulations and gratitude to Mike for his crucial role in the development of the Great Lake-to-Lake trail. "Our entire community, which benefits from Mike's passion and generosity, is honored to share in this much-deserved recognition of Mike's efforts on behalf of the State of Michigan." ■

Riders join Mike Levine in celebrating the inaugural Great Lake-to-Lake Route #1 opening

Mike Levine with Representative Ann Bollin

Greater Ann Arbor selected as LIFE & LEGACY community

Eileen Freed, special to the WJN

The Jewish Federation of Greater Ann Arbor is delighted to announce that the community has been selected to participate in LIFE & LEGACY, a program of the Harold Grinspoon Foundation.

LIFE & LEGACY provides matching funds, training and support to help integrate legacy giving into the philanthropic culture of the community in order to maintain strong and vibrant Jewish communal organizations and institutions long into the future.

"We were successful in joining the LIFE & LEGACY family due to the robust involvement of the Jewish Community Foundation committee and our communal partners," said Stephen Aronson, Federation board president. "Throughout the site visit, our local organizations and congregations demonstrated their eagerness to integrate legacy giving and strong stewardship practices and to further develop a strong culture of community-wide collaboration."

Greater Ann Arbor is one of four communities chosen for the program's eighth cohort, joining 58 other communities across North America. The other communities in our cohort are Columbus, Ottawa and Toronto. Since its inception seven years ago, LIFE & LEGACY has generated 17,627 legacy commitments with an estimated value of $672 Million in future gifts from 558 partnering organizations.

For more information about LIFE & LEGACY, contact Sharyn Gallatin, sharyn@jewishannarbor.org or 734-773-3533. ■

Joelle Abramowitz and Eileen Freed prepare to dip their tires in Lake Michigan

Apply now for the 2020 Ann Arbor/Nahalal Student Exchange

Jessica Weil, special to the WJN

The Jewish Federation of Greater Ann Arbor is accepting applications for the 2020 Ann Arbor/Nahalal Student Exchange trip to Israel taking place March 26 – April 5, 2020. An informational meeting for students and parents will take place Tuesday, November 5, 7 p.m. at the Jewish Community Center.

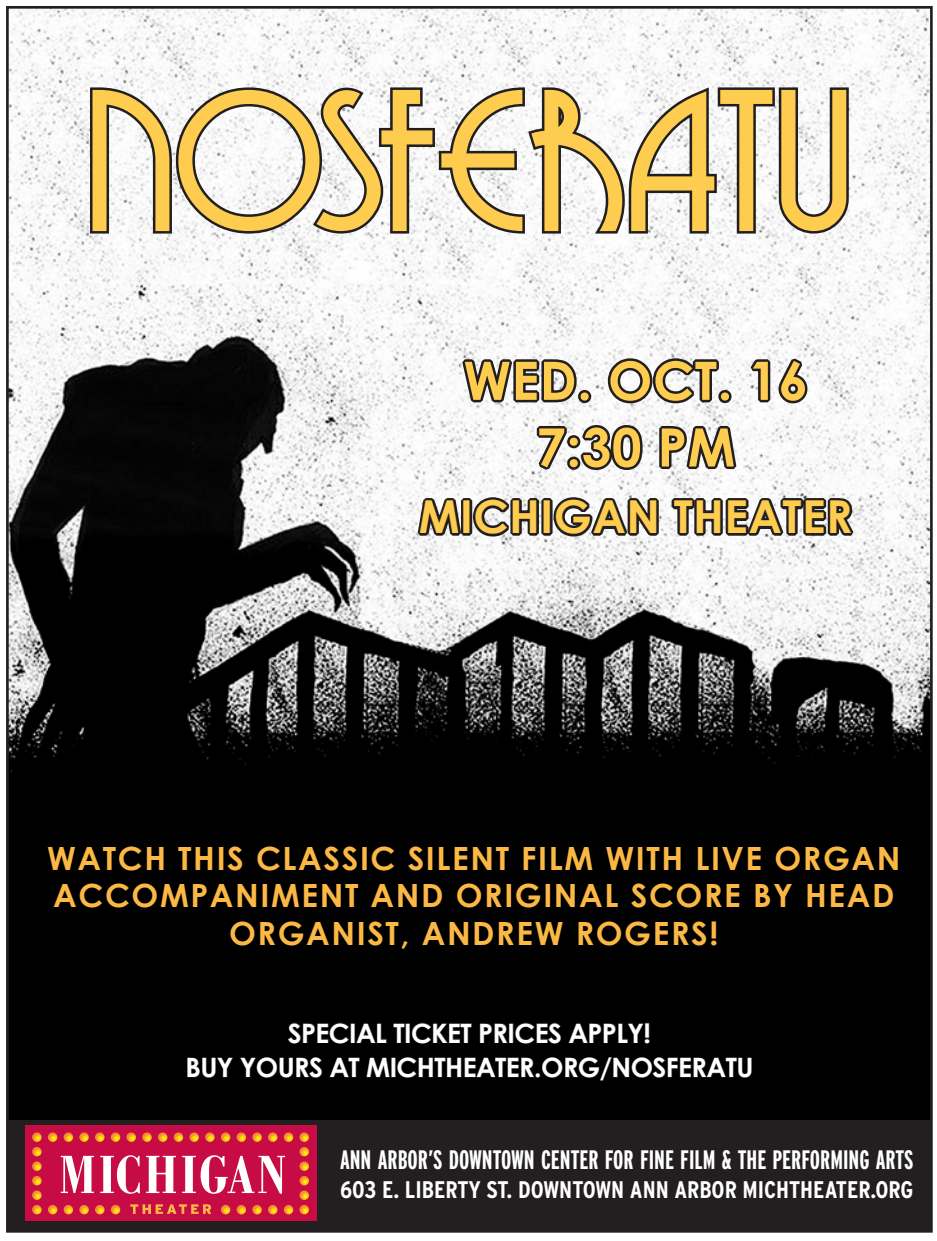
Now in its eleventh year, the Student Exchange offers 9th grade students the opportunity to spend their Spring Break in Israel at Ann Arbor's partnership community, Moshav Nahalal. Participants are hosted in the homes of their peers. They spend the week with their hosts attending school, touring the Central Galilee, visiting Jerusalem and Tel Aviv, and creating lasting and meaningful relationships with their new friends.

Current 2019 student exchange participant Oreen Morag shares that "I've only gone to Israel to visit family, so going to be with Israeli kids that I knew nothing about was a unique experience that I had never done before. The kids from Ann Arbor and Nahalal made strong bonds in only 10 days, so now I don't just have a family in Israel, but friends too."

Ann Arbor teens will have the opportunity to reciprocate by hosting their Israeli peers during Sukkot in fall 2020. Teens interested in learning more about this powerful partnership experience are invited to join some of the activities being organized for the visit of the 2019 Israeli delegation October 15-23.

The Ann Arbor/Moshav Nahalal relationship is an integral part of the Michigan/Central Galilee Partnership2Gether project. The two communities have developed a deep connection based on mutual values and shared interests, such as environmental and ecological conservation, social justice, and diverse and creative religious expression.

For more information, to participate in October's activities, or to RSVP for the informational meeting, please contact Jessica Weil at jessica@jewishannarbor.org or 734-585-5405. ■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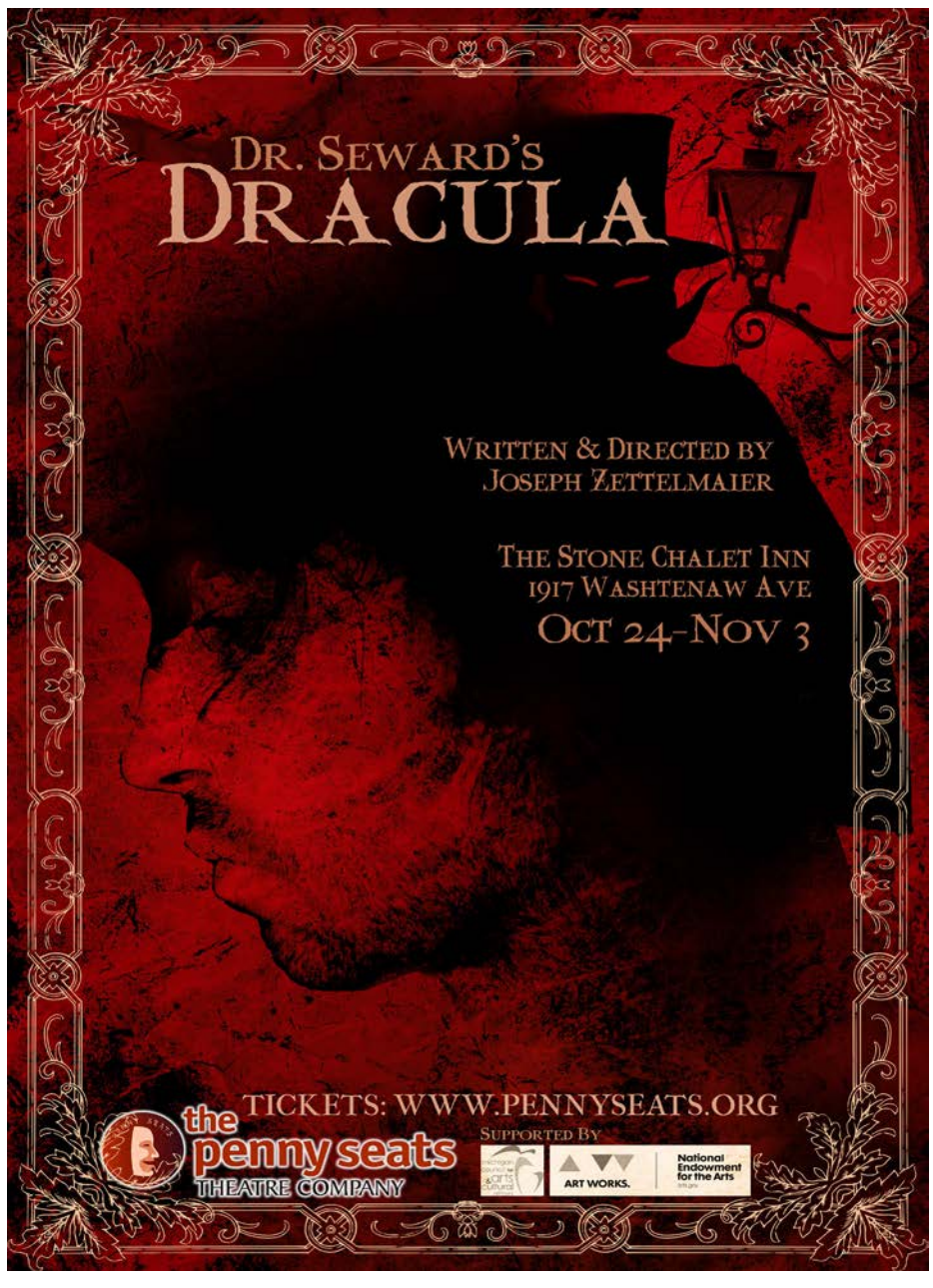
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a tribute to
JOHN DENVER
OCTOBER 23, 2019
DINNER, SHOW & DESSERT: $180
SHOW ONLY: ADULTS 35 & OLDER: $75 • UNDER 35: $35
CABARET
OCTOBER 11-NOVEMBER 3
BOOK BY:
JOE MASTEROFF
BASED ON THE PLAY BY:
JOHN VAN DRULEN
STORIES BY:
CHRISTOPHER ISHERWOOD
MUSIC BY:
JOHN KANDER
LYRICS BY:
FRED EBB
248.788.2900 • WWW.JETTHEATRE.ORG

PRESENTED BY: JFS Jewish Family Services of Washtenaw County · JFS U Learn. Inspire. Act. · Michigan Medicine University of Michigan Geriatrics Center · School of Social Work University of Michigan · Wise Washtenaw Integrated Senior Experience

PROUD PARTNER OF: Jewish Federation of Greater Ann Arbor

This day of learning leverages expertise from industry, academia, healthcare, and the social service sector in thinking outside of the box about serving older adults.

THURSDAY

Nov. 7

8:30am—4:30pm

Registration opens at 7:30am

Rackham Graduate Building

915 East Washington Street
Ann Arbor , MI 48109

$100/Students $20

Includes Breakfast, Lunch & Reception

Transportation from commuter lot available for a fee with registration by Oct. 15.

SCHEDULE AND TICKETS

jfsannarbor.org/innovations

Innovations in Aging SYMPOSIUM

Opening Keynote by **Louise Aronson,** *author of Elderhood*

Aronson will discuss her work, her book and her take on a vital stage of life that's neither nightmare nor utopian fantasy.

Followed by 12 breakout sessions, including

- Integrating Health and Social Care for Older Adults: Policies & Practices
  Bridge Model Team Member Bonnie Ewald, MA
- Ethical Issues in Aging: Challenges of Scope, Norms, and Justice
  Janice Firn, PhD, LMSW
- Financial Exploitation in Older Adults: The Dark Side of Financial Capacity Issues
  Peter A. Lichtenberg, PhD, ABPP

CEUs available pending application

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2019-2020 SEASON

SCHOOL OF MUSIC, THEATRE & DANCE
UNIVERSITY OF MICHIGAN

October/November Events

Sense and Sensibility
Oct. 3-13 • Arthur Miller Theatre
Dept. of Theatre & Drama

The Pirates of Penzance
Oct. 10-20 • Lydia Mendelssohn Theatre
Dept. of Musical Theatre

Halloween Concert
Oct. 27 • Hill Auditorium • Univ. Orchestras

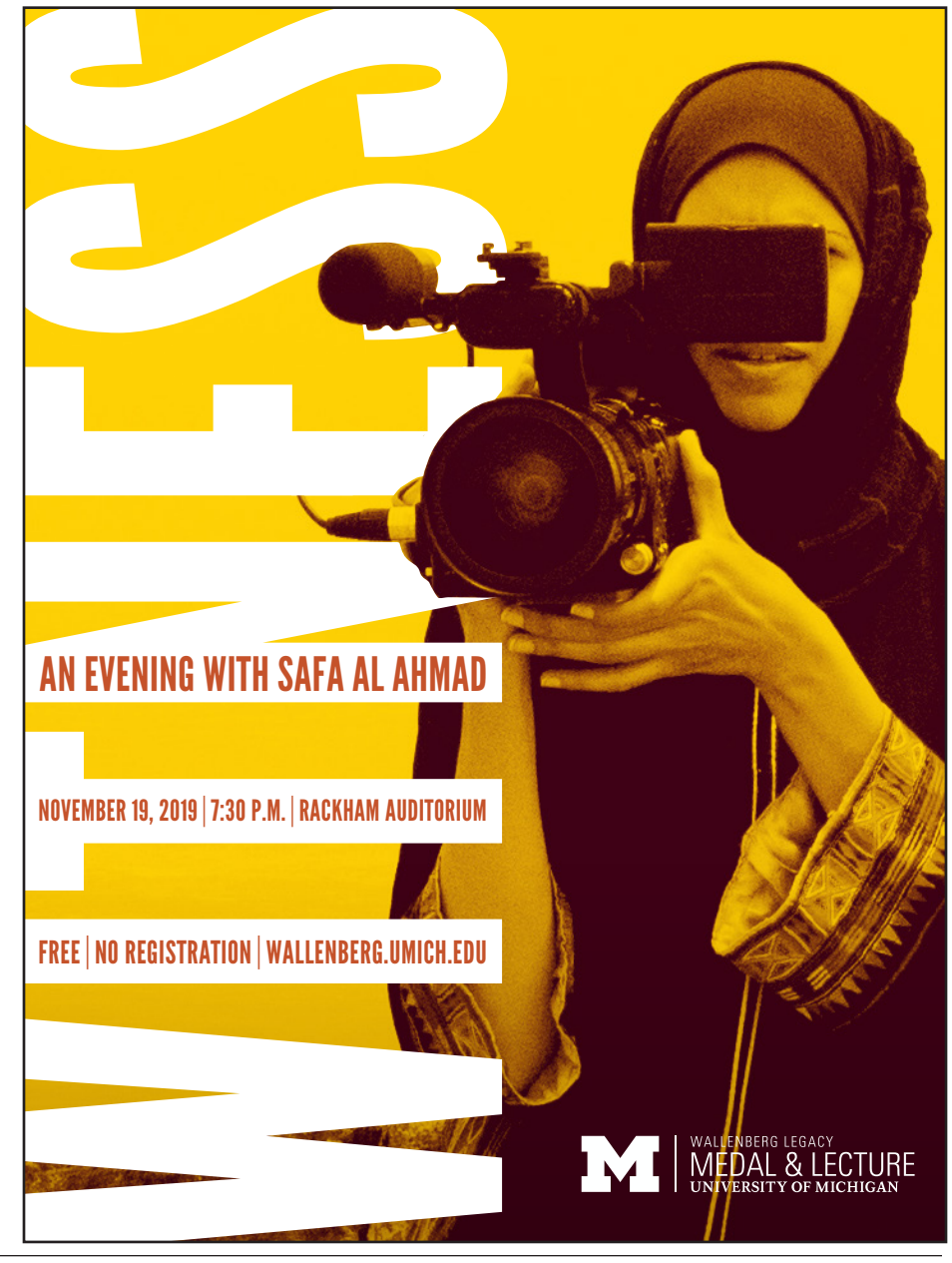
Band-O-Rama: March On!
Nov. 3 • Hill Auditorium • Univ. Bands

La Bohème
Nov. 7-10 • Power Center
Univ. Opera Theatre & Univ. Symphony Orchestra

Water by the Spoonful
Nov. 14-17 • Arthur Miller Theatre
Dept. of Theatre & Drama

League Ticket Office 734.764.2538
tickets.smtd.umich.edu

umichsmtd



Hebrew Through Movement

Rabbi Daniel Alter, special to the WJN

This year the Terri A. Ginsburg Religious & Hebrew School, Temple Beth Emeth's outstanding Jewish education program for ages 3-18, takes a new approach to Hebrew education. Students in TBE's 3-5 grade Saturday morning program will now take part in "Hebrew Through Movement" classes each week. Developed by the Jewish Education Center of Cleveland, Hebrew Through Movement offers a new "language acquisition strategy in which students learn Hebrew by hearing and responding to Hebrew commands." Hebrew Through Movement employs immersive language learning that brings Hebrew to life, off the page, and into its students' ears and mouths.

Shani Samuel, TBE's Hebrew Through Movement specialist, plays red-light, green-light, in Hebrew, with her students in their first HtM session

In practice, Hebrew Through Movement classes, which occur weekly in 15-20 minute sessions, resemble a game of Simon Says or Monkey-See, Monkey-Do. Each week, the Hebrew Through Movement specialist introduces new Hebrew vocabulary not through rote memorization but through action and modeling. For example, in an initial Hebrew Through Movement class, the specialist might say *lashevet* as they sit down and *lakum* as they stand up, then invite the students to do the same as they repeat the Hebrew words. As they increase their vocabulary, students will engage in more complex interactions, both with each other and with materials and objects around the room, all in a fun, active, engaging atmosphere. Hebrew Through Movement transforms Hebrew from a series of archaic symbols to a living, breathing, active language!

When most of us learn to read English, we begin with an incredible advantage: we already know the language! This means we possess an internal rubric for success. We have the ability to recognize words and know when we read and pronounce words accurately. The vast majority of American Hebrew students do not have this advantage, this internal metric. Without comprehending the language, Hebrew students do not truly learn to read; instead, they learn to "decode," an educational term distinguishing reading with comprehension from reading without comprehension. Without that internal metric, learning to decode Hebrew becomes harder, more frustrating, and much less rewarding. Often Hebrew students will inflect every word, even every syllable, as a question: *ba-ruch? a-tah?* They simply do not know if they pronounced it correctly! Hebrew Though Movement offers students a chance to internalize the sound and feel of the Hebrew language, to give them a piece of that internal rubric.

Hebrew Through Movement is a free program available online at hebrewthroughmovement.org. Its creators highly recommend that Hebrew Through Movement specialists have some familiarity and fluency with Modern Hebrew, and they offer a ten part online seminar for instructors. This year, TBE's Hebrew Through Movement specialist is Shani Samuel. Shani is a sophomore at the University of Michigan. An Ann Arbor native, she grew up speaking Hebrew with her family, but she says she did not fully appreciate the beautiful way in which Hebrew brings together Jews from all places and backgrounds until she began to study it formally. She is thrilled to share that beauty with her Hebrew Through Movement students at TBE.

Temple Beth Emeth is excited to bring this new Hebrew learning opportunity to its students and to Ann Arbor. Rabbi Daniel K. Alter, TBE's Director of Education, recognizes that "while Hebrew Through Movement students will not achieve fluency, they will come away with a better grasp of, and hopefully a deeper love for, the Hebrew language." ■

TBE Events October 2019

Families with Young Children (FYC): Tot Shabbat Service

Fridays, October 4, 11 & 18, 5:45 p.m., TBE Sanctuary

5:45 p.m. | Tot (0–5 year olds) Shabbat Services with Rabbi Whinston and Cantor Hayut

6:15 p.m. Dinner for Tot Shabbat | 6:45 p.m. Shira Service

All of your favorite songs led by TBE's tot team, Cantor Hayut and Rabbi Whinston. Join us for macaroni and cheese, fish sticks, applesauce, and a salad bar immediately following the short service. Dinner is just $5 per person. Buy a punch card ahead of time for a discounted price. Punch cards are available in the TBE office.

Weekly Lunch & Learn

Fridays, October 4, 11, 18 & 25, TBE Adult Lounge, Noon

Rabbi Whinston meets on Fridays for an informal discussion about religion. Sessions are open to the entire community. Feel free to bring your lunch.

Saturday Torah Study

Saturdays, October 5, 12, 19 & 26, 8:50 a.m.

Join us for this weekly discussion of the Torah portion led by Rabbi Whinston.

Women's Torah Study

Mondays, October 14 & 28, 7:00 p.m.

An in-depth study and lively discussion of the week's Torah portion led by Cantor Regina Hayut. The group will explore various passages from the portion looking at several translations and commentaries from a variety of scholars from Talmudic times to the modern day. No Hebrew knowledge necessary to participate in the discussion. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org.

Guitar-led Shabbat Service

Fridays, October 25, 6:30-8:30 p.m., TBE Sanctuary

A special, song-filled, musical celebration with singing, dancing, guitar, and a big dose of ruach. It's how we provide another gateway to prayer. This service takes the place of Shabbat Achat and falls on the fourth Friday of each month.

Euchre Night

Saturday, October 5, 8:00 p.m., TBE Adult Lounge

Grab a partner or come alone! All levels welcome. Contact Dave Ostreicher, djostrei@umich.edu, with questions.

Meditation with Linda Greene

Thursdays, October 3, 10, 17, 24 & 31, 1:00 p.m., TBE Chapel

Linda Greene offers brief Jewish teachings and leads a 20-30 minute meditation time. Contact Linda Greene, lingreene@gmail.com, with questions.

Tot Shabbat Tastes Ann Arbor

Friday, October 18, Tot Service at 5:45 p.m. and Dinner at 6:15 p.m., TBE

Tot Shabbat Tastes Ann Arbor is resuming for the 2019-2020 year! We will meet on the third Friday of each month, and enjoy a rotating menu from local, kid-friendly restaurants. $5/children, $8/adults, $25/maximum per family.

TBE Families Meet-Up

Sunday, October 20, 10:00 a.m., Rotating Parks

Join TBE Families for our rotating monthly meet-up! There will be opportunities for play, snacks, and socializing. Contact Beth Pearson, bethlpearson@gmail.com, with questions.

Sukkot Family Program

Sunday, October 13, 4:30 p.m., TBE

Get ready for Sukkot with TBE! Make decorations, play games, and enjoy a free pizza dinner. RSVP to Sarah Davidson at sdavidson@gmail.com.

Brotherhood Sukkot Service & Study

Tuesday, October 15, 6:00 p.m., TBE

Join TBE's Brotherhood for their annual Sukkot Service in the sukkah, following their sukkah raising. ■

Asylum Continued from page 11

interpreter if needed.

"We started to develop a friendship, and we're playing together and learning about each other, and just sharing being a member of the community, sharing our experience," Wasserman said. "I'm a mom, Maria's a mom, so, so far it's been very gratifying."

American Jews remain broadly supportive of immigration even as the issue has proven divisive nationally. Beth Hatfiloh is among more than 70 synagogues that have joined Mikdash (Hebrew for "sanctuary"), a movement spearheaded by T'ruah to encourage synagogues to build coalitions to work for immigrant rights. T'ruah defines sanctuary broadly, from advocating for immigrant rights to providing support for refugee families to offering them shelter.

"I hope that other Jewish communities can follow their lead and really make a big commitment to their neighbors," said Rabbi Salem Pearce, T'ruah's director of organizing, who helped Goldstein as the rabbi's congregation prepared to become a sanctuary synagogue.

In January, the Philadelphia synagogue Kol Tzedek committed to supporting a Salvadoran family of seven that fled gang violence after one of their children was kidnapped and murdered. Kol Tzedek has raised more than $60,000 for the family's expenses for at least a year as they await an asylum hearing.

"We've spent a lot of time getting to know them and building trust and making them feel safe given how much trauma they have," Rabbi Ari Lev Fornari said. "There's, in my ■

October activities at Beth Israel

Sukkah Construction

Sunday, October 6, 9:30 a.m.

Calling all Sukkah Builders! Come do a mitzvah with friends and build the beautiful Beth Israel Sukkah in preparation for the Harvest Holiday of Sukkot. Beth Israel will provide the bagels. No experience is necessary. Adults and teens welcome (due to safety)! RSVP to office@bethisrael-aa.org.

Kever Avot Memorial Service at Arborcrest Memorial Park

Sunday, October 6, 10 a.m.

This is a service in memory of those who are interred in the cemetery and offers an opportunity to pay tribute to those who have contributed so much to our lives, and to the life of this community.

Tot Shabbat

Saturday, October 12 and 26, 11:15 p.m.

Tot Shabbat, led by Alona Henig, is our special Shabbat morning program for preschoolers and their parents with songs, stories, prayers, and the Shabbat "Mystery Box" Tot Shabbat meets on the second and fourth Saturday of each month downstairs in the Krickstein Youth Library.

Sukkot Services

Morning Sukkot services: Monday, October 14 and Tuesday, October 15, 9:30 a.m.

As part of the congregation's celebration of Sukkot, there will be a kiddush luncheon in the Sukkah on the first day of Sukkot, and a kiddush in the Sukkah on the second day. The lulav and etrog are used in the ancient ceremony of the lulav and etrog processions, as well as during the Hallel Service on both those days. For other services on these holidays please refer to the calendar at www.bethisrael-aa.org.

Pizza in the Hut

Wednesday, October 16, 6 p.m.

Meet in the Beth Israel Sukkah for Pizza in the Hut! Always relaxing, always friendly – enjoy the beautiful fall weather in the sukkah. Dinner is $10 per person with children ages 4 and under free. RSVP by October 11 to office@bethisrael-aa.org or online on the Beth Israel website.

Supper in the Sukkah

Friday, October 18, 6 p.m.

Gather with your friends at Beth Israel for a Sukkot-themed Shabbat meal. Share the table with friends under the stars. We'll have Harvest Bowls: create your own with a selection of meats, fish, plant-based proteins, recently harvested produce and more! $18 per person. BYO-Adult beverages. RSVP online on the Beth Israel website (www.bethisrael-aa.org) or to office@bethisrael-a.org.

Shabbat Limmud

Saturday, October 19, 9:00 a.m.

Held before Shabbat morning services by Rabbi Robert Dobrusin, this session offers a lively discussion on Parashat HaShavua, the Torah portion of the week and other traditional texts. Join us in the library for Torah study over coffee and cake!

Parent's Night Out

Saturday, October 19, 7 – 10 p.m.

Catch a movie, explore a restaurant, or take a much-needed nap! Drop your kids off at BIC and enjoy an evening out -- or in. Our first BIC Parents' Night Out is October 19, 7-10pm. Dinner, snacks and entertainment provided for kids ages 5-15. $10 for one child, $8 each additional. PJs, pillows and blankets encouraged for post-Havdallah movie-watching. Contact Amanda at engage@bethisrael-aa.org for more info or to sign up.

Simchat Torah

Erev Simchat Torah Service and Consecration, Monday, October 21, 6:30 p.m.
Simchat Torah Morning Service, Tuesday, October 22, Shaharit and Hallel services, 8:30 a.m.
Simchat Torah Breakfast, 9:30 a.m.
Torah Service and Hakafot, 10:15 a.m.

Erev Simchat Torah includes a Maariv Service and Consecration. On Simchat Torah, after the Shaharit and Hallel services, Beth Israel provides a free breakfast in the Social Hall, followed by the Hakafot, the Torah processionals, and the rest of the service. ■

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UNIVERSITY OF MICHIGAN

Frankel Events

October 2019

Queer Expectations: a Genealogy of Jewish Women's Poetry
Zohar Weiman-Kelman, Ben-Gurion University of the Negev
October 16, 4 pm
Rackham East Conference Room
915 E. Washington St

The Art of Leaving: Language, Longing, and Belonging
Ayelet Tsabari, Author
October 28, 7 pm
Literati Bookstore
124 E .Washington St.

Yiddish In and Out of Context
Frankel Institute Fellows: **Justin Cammy, Eve Jochnowitz, Mikhail Krutikov, Saul Zaritt**
October 29, 1 pm
Rackham West Conference Room
915 E. Washington St.

All events are free and open to the public. If you have a disability that requires a reasonable accommodation, please contact the Frankel Center office.

LSA.UMICH.EDU/JUDAIC • JUDAICSTUDIES@UMICH.EDU • 734.763.9047

HEBREW DAY SCHOOL OF ANN ARBOR
PJ Library

Noah's Ark
Preschool Theater Games
featuring the
WILD SWAN THEATER

Sunday, 11/3/19 at 10am at the JCC
For children ages 3 to 5.
Event is free. Space is limited. RSVP to areingold@hdsaa.org

All families attending will be entered into a drawing to win a gift certificate to the Wild Swan Theater.

2937 Birch Hollow Drive, Ann Arbor, MI 48108, 743-971-4633

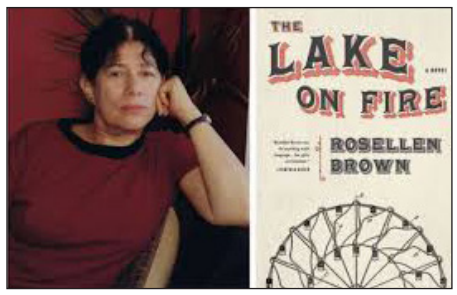
Jewish Federation

Chicago, 1890

The lake on fire: a novel by Rosellen Brown. Sarabande Books, 2018.

Reviewed by Eeta Gershow

Rosellen Brown is a prolific author whose work now includes 7 novels and 4 volumes of poems. Her earlier subjects include parents learning their son may be a murderer (*Before and After*, made



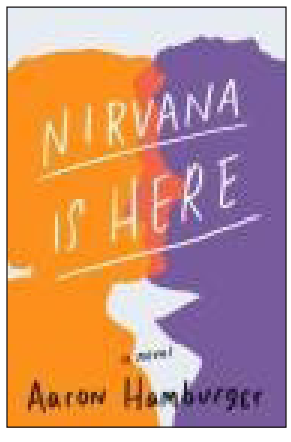
into a movie with Merle Streep and Liam Neeson); a Jewish woman and her bi- racial daughter (*Half a Heart*) and *Tender Mercies*, the story of Christian believers re-committing to their faith and each other (the very fine movie with Robert Duvall).

The Lake on Fire is a historical drama. Although the characters are fictitious, the story recreates a real period in the lives of Jewish immigrants coming to America to the *Goldene Medina*–the land where streets are paved with gold. In the 1880's, a group of Ukrainian Jews settle in rural Wisconsin and start a farming collective. The settlers are divided between religious families and secular members. What they have in common is a lack of farming knowledge and very limited resources. Before the inevitable failure of the collective and dispersal of the residents, Chaya Shaderowsky runs away to Chicago. The teen refuses to enter an arranged marriage and become a slave to the farm. Her youngest brother, Asher, insists she take him along. It is hard to imagine how they manage to survive on the slimmest of resources. Chaya works in a cigar factory under harsh conditions. Asher finds more lucrative, if less legal, ways to support them. These include shoplifting, picking pockets, etc. During his job at the 1893 Chicago World's Fair, he becomes involved in workers' rights and unionization. Gradually, he is implicated in acts of domestic terrorism against factory owners and bosses. Chaya is courted by Gregory Stillman, a non-Jew. When they marry, the novel takes a turn. Chaya confronts the world of wealthy non-Jews who do not accept her. This includes Gregory's mother and family. This is a very well-written account of a period in the history of the Jews in America. At 349 pages, it moves briskly. The ending is a bit of a cliffhanger, leaving the fate of Asher unresolved. ■

Jewish Authors at Literati

Aaron Hamburger

Literati Bookstore will host author Aaron Hamburger on October 3 at 7 p.m. as part of its ongoing Fiction at Literati series, in support of his latest novel *Nirvana is Here*. When his ex-husband is accused of sexual harassment in the #metoo era, history professor Ari Silverman is forced to confront long-buried trauma from his childhood, where he and his high school crush bonded over the raw emotion of Kurt Cobain's lyrics in the segregated suburbs of 1990s Detroit.

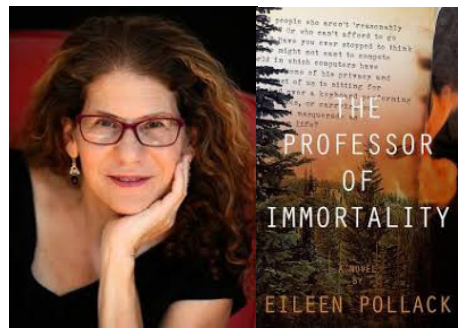


Aaron Hamburger is the author of a story collection titled *The View from Stalin's Head* (Random House), winner of the Rome Prize from the American Academy of Arts and Letters. His second book, the novel *Faith for Beginners* (Random House), was nominated for a Lambda Literary Award. His writing has appeared in *The New York Times*, *The Washington Post*, *The Chicago Tribune, O, the Oprah Magazine, Details, The Village Voice, Poets & Writers, Tin House, Out, Michigan Quarterly Review, The Forward* and numerous other publications. In addition, he has also won fellowships from Yaddo, Djerassi, the Civitella Ranieri Foundation, and the Edward F. Albee Foundation as well as first prize in the Dornstein Contest for Young Jewish Writers. He has taught creative writing at Columbia University, the George Washington University, New York University, Brooklyn College, and the Stonecoast MFA Program. He currently resides in Washington, D.C.

Eileen Pollack's new book is *The Professor of Immortality*

Author and former director of the Helen Zell Writers' Program at The University of Michigan visits Literati Bookstore as part of their ongoing Fiction at Literati Series, in support of her new novel *The Professor of Immortality*. Eileen will be in-conversation with Literati bookseller and author Lillian Li. A book signing will follow. The event on October 11 at 7 p.m. is free and open to the public.

Eileen Pollack is the author of the novels The Bible of Dirty Jokes, A Perfect Life, Breaking and Entering, and Paradise, New York, the short-story collections In the Mouth and The Rabbi in the Attic, and the nonfiction books The Only Woman in the Room: Why Science Is Still a Boys' Club and Woman Walking Ahead: In Search of Catherine Weldon and Sitting Bull. She has received fellowships from the National Endowment for the Arts, the Michener Foundation, the Rona Jaffe Foundation, and the Massachusetts Arts Council. Her novella "The Bris" was chosen to appear in Best American Short Stories, edited by Stephen King; two other stories have been awarded Pushcart Prizes, and her essay "Pigeons" was selected by Cheryl Strayed for Best American Essays. Formerly the director of the MFA Program in Creative Writing at the Univer-



sity of Michigan, she now lives in New York City.

Lillian Li received her BA from Princeton and her MFA from the University of Michigan. She is the recipient of a Hopwood Award in Short Fiction, as well as Glimmer Train's New Writer Award. Her work has been featured in Guernica, Granta, and Jezebel. She is from the D.C. metro area and lives in Ann Arbor, Michigan. Number One Chinese Restaurant is her first novel.

In Pollack's new novel, Professor Maxine Sayers once found her personal and professional life so fulfilling that she founded the Institute of Future Studies, a program dedicated to studying the effects of technology on our culture and finding ways to prolong human life. But when her beloved husband dies, she is so devastated she can barely get out of bed. To make matters worse, her son, Zach, has abruptly quit his job in Silicon Valley and been out of contact for seven months. Maxine is jolted from her grief by her sudden suspicion that a favorite former student (and a former close friend of her son) might be a terrorist called the Technobomber and that Zach might either be involved in or become a victim of this extremist's bombing. Deserting her teaching responsibilities, her ailing mother, and an appealing suitor, Maxine feels compelled to set out and search for her son in order to warn and protect him, even as she knows she should report her suspicions to the FBI to prevent greater carnage.

Each event at Literati is followed by a book signing. All are free and open to the public. Literati is located at 124 E. Washington Street.

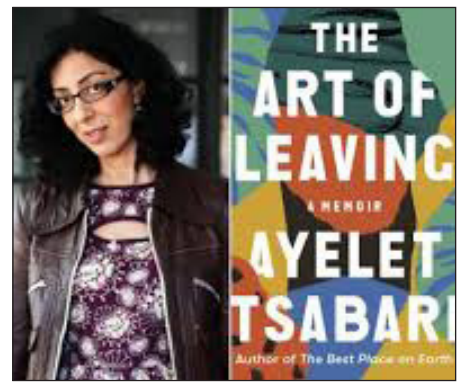
Ayelet Tsabari

Literati Bookstore welcomes award-winning author Ayelet Tsabari October 28 at 7 p.m to read from her acclaimed memoir, *The Art of Leaving*. A book signing will follow.

Ayelet Tsabari was born in Israel to a large family of Yemeni descent. After serving in the Israeli army, she traveled extensively throughout Southeast Asia and North America, and now lives in Tel Aviv. She teaches creative writing at the University of King's College's MFA Program in Creative Nonfiction and at Tel Aviv University. Tsabari's first book, *The Best Place on Earth*, won the Sami Rohr Prize for Jewish Literature and the Edward Lewis Wallant Award for Jewish Fiction, and was nominated for the Frank O'Connor International Short Story Award. It was also a New York Times Editors' Choice pick and included in Kirkus Reviews' Best Debut Fiction of 2016. Essays from this book have also won several awards, including a National Magazine Award. In addition to writing, Tsabari has worked as a photographer and a journalist.

The Art of Leaving is an intimate memoir in essays. This searching collection opens with the death of her father when she was just nine years old. His passing left her feeling rootless, devastated, and driven to question her complex identity as an Israeli of Yemeni descent in a country that suppressed and devalued her ancestors' traditions.

In *The Art of Leaving*, Tsabari tells her story, from her early love of writing and words, to her rebellion during her mandatory service in the Israeli army. She travels from Israel to New York, Canada, Thailand, and India, falling in and out of love with countries, men and women, drugs and alcohol, running away from responsibilities and refusing to settle in one place. She recounts her first marriage, her struggle to define herself as a writer in a new language, her decision to become a mother, and finally her rediscovery and embrace of her family history--a history



marked by generations of headstrong women who struggled to choose between their hearts and their homes. Eventually, she realizes that she must reconcile the memories of her father and the sadness of her past if she is ever going to come to terms with herself. ■

New books in the TBE library

Special to the WJN

The Temple Beth Emeth library is a resource for the whole community. New books are regularly acquired for youth and adults. Check the website for hours and to search the online catalog.

Memoir:

Alice Bloch. *Mother-daughter banquet: A memoir*. Minerva Press Rising, 2019.

Alice Bloch's 1883 novel, The Law of Return is a classic of lesbian feminist literature. Her new memoir is a pleasure.

Alice Shalvi. *Never a native*. Halban, 2018. Alice Shalvi was

continued on next page

born in 1926 and moved to Israel in 1949. She is a founding mother of the Israeli feminist movement. Her life is an important window on the past century.

Fiction:

Nathan Englander. *Kaddish.com*. Alfred A. Knopf, 2019. Englander is always a good read.

Ann S Epstein. *Azia and Gemma*. Vine Leaves Press, 2018. Ann Arbor novelist Ann Epstein is a local treasure.

Mihail Sebastian. *For two thousand years*. Other Press, 2017. Mihail Sebastian's 1934 masterpiece, now available in English for the first time, was written during the rise of fascism in Romania and across Europe.

New non-ficiton:

Michael Sfard,. *The wall and the gate: Israel, Palestine, and the legal battle for human rights*. Metropolitan Books, Henry Holt and Company, 2018. A selection of the Ann Arbor Reconstructionist Congregation book club.

Jeremy Benstein. *Hebrew roots, Jewish routes: a tribal language in a global world*. Behrman House, Inc, 2019. Hebrew teachers and learners, don't pass this up.

Tirzah Firestone. *Wounds into wisdom: healing intergenerational Jewish trauma*. Monkfish Book Publishing, 2019.

Poetry

A God in the house: poets talk about faith. Tupelo Press, 2012. Edited by Ilya Kaminsky.

Rachel Tzvia Back. *What use is poetry: the poet is asking*. Shearsman Books, 2019.

Ilya Kaminsky. *Dancing in Odessa. Tupelo Press*, 2004.

Ilya Kaminsky. *Deaf republic: poems*. Graywolf Press, 2019.

Dwight L. Wilson. *Modern psalms: in search of peace and justice*. Friends United Press, 2017.

Henia Karmel-Wolfe and Ilona Karmel. *A wall of two: poems of resistance and suffering from Krakow to Buchenwald and beyond*. University of California Press, 2007.

New Children's books:

Shlomo Abas. *The sages of Chelm and the moon*. Green Bean Books, 2019. Delightful re-telling of the well-loved folktale.

Leslea Newman. *Gittel's journey: an Ellis Island story*. Abrams Books for Young Readers, 2019.

Passover Haggadah Graphic Novel. Koren, 2019. Surprisingly complex and facsinating.

Golbarg Bashi. *P is for Palestine: A Palestine alphabet book*. Dr. Bashi, 2017.

Juan Pablo Iglesias. *Daniel and Ismai*l. Restless Books, Inc, 2019.

Sandy Eisenberg Sasso. *Regina persisted: an untold story*. Apples & Honey Press, 2018. Regina Jonas became the first woman rabbi in Berlin before WWII. ■

In new book, Obama speechwriter Sarah Hurwitz goes on a Jewish journey

Alix Wall

When Sarah Hurwitz was working as a senior speechwriter for President Barack Obama, and later as head speechwriter for Michelle Obama, she often was assumed to be a good source of knowledge about Judaism.

Except Hurwitz wasn't.

She had grown up nominally Reform. And after her bat mitzvah, Hurwitz felt her relationship with Judaism was pretty much over.

"I don't think I'm the only Jew who has viewed Judaism as if it were a distant relative whom I loved in a vague familial way and was required to see a few times a year but had no desire to get to know further," Hurwitz wrote in her new book, *Here All Along: Finding Meaning, Spirituality, and a Deeper Connection to Life – in Judaism (After Finally Choosing to Look There)* (Spiegel & Grau).

Almost on a whim, Hurwitz decided to take an Introduction to Judaism class, supposing there were worse ways to spend her precious free time.

Being reintroduced to Judaism as an adult made Hurwitz curious to know what else she had missed out on — so much so that for the next five years she embarked on a spiritual journey of sorts. Figuring there were many others like her, Hurwitz resolved to write a book to explain to her fellow disaffected Jews what they've been missing.

"In that class, I was exposed to Jewish ethics and all of this really profound and insightful and wise thinking about what it means to be a good person," Hurwitz said in an interview. "I was exposed to Jewish spirituality and theology, which is incredibly sophisticated and moving and thoughtful and was so much more resonant with me than anything I had heard previously."

Being a Jew who didn't come from a strong Jewish background makes her story relatable to readers, Hurwitz said. She takes readers through her discovery of canonical Jewish thinkers like Mordecai Kaplan and Martin Buber, along with a wide range of contemporary figures whose books she read, including Rabbi Jill Jacobs, director of T'ruah-The Rabbinic Call for Human Rights, and Jewish ethics expert Rabbi Joseph Telushkin.

"In five years of intensive exploration, I spoke to such a wonderful range of people," she said. "I love the diversity of those who have mentored me. I got such a tremendous range of perspectives."

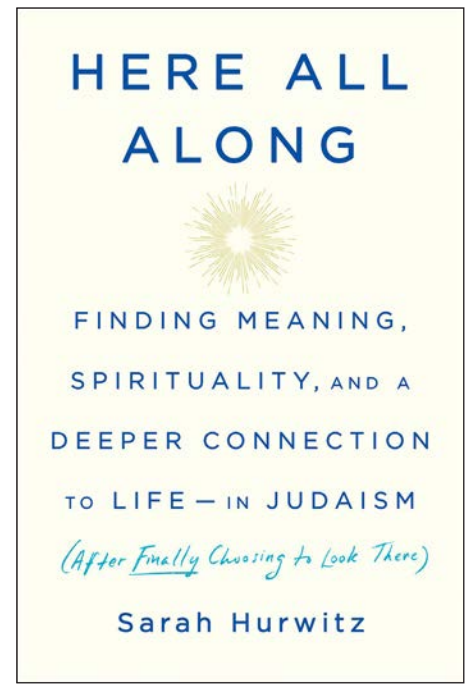
Concomitantly, Hurwitz's own Jewish engagement deepened. She experimented with observing Shabbat. In 2015, she traveled to Israel with REALITY, a weeklong leadership journey run by the Charles and Lynn Schusterman Family Foundation for "highly influential thinkers and trailblazers" that aims to "ignite their ambition to change the world." She also was recently named a Schusterman Fellow, which Hurwitz describes as "a phenomenal leadership development program for creating Jewish leaders."

Most notably, she said, her Jewish learning impacted how she treats others.

"The mitzvot include not just ritual practices, but also ethical ones," Hurwitz said. "My Jewish practice has very much deepened around those – how I use my speech, how I treat others, how I understand my commitments to those in need. I now see all of that and much more through a Jewish lens, and that affects the way I act on a daily basis."

Because her book is about Judaism and not a memoir about her time in the White House from 2009 to 2017, neither politics nor the Obamas get much play. (Hurwitz, a graduate of Harvard College and Harvard Law School, also worked on Hillary Clinton's 2008 presidential campaign and wrote speeches for candidates John Kerry and Wesley Clark during the '04 presidential campaign.)

Sarah Hurwitz, an introductory course launched an exploration of Judaism. (Random House)



But one anecdote about her work with the first lady shows how universal some themes in the Torah can be.

"One of the key animating insights of the Torah and all of Judaism, really, is that we are all created in the image of God," Hurwitz said. "What this phrase means is that we're all worthy, totally equal and completely unique."

When Hurwitz first came across that concept in the Torah, it occurred to her that it wasn't new to her at all, but rather "the animating idea of almost any speech I've written in my life."

She specifically remembered how it figured into a speech that Michelle Obama gave about girls' education.

"I wrote about girls in other countries who don't have the opportunity to go to school, and that each one is infinitely worthy and equal to any other girl and has something amazing to offer," Hurwitz said.

Quite early in her journey, Hurwitz attended a Jewish meditation retreat, where she had a transformational moment about her concept of God.

"Before that retreat, I had assumed that Judaism says that God is a man in the sky who rewards and punishes us, and with that as my only God option I was an atheist," she said. "But on this retreat, it was the first time I was exposed to Jewish conceptions of God that were a lot more sophisticated. I was exposed to Hasidic thinking, which talks about God not as a being in the sky but as everything, as the source of all life."

In a section of her book on how to pray, Hurwitz admits her own discomfort with some of the language in Jewish liturgy, such as the line in the evening prayer, Maariv [the prayer is the Maariv Aravim. The whole evening service is Maariv]: "Praised are you, Adonai our God, Ruler of the universe, who speaks the evening into being, skillfully opens the gates, thoughtfully alters the time and changes the seasons and arranges the stars in their heavenly courses according to plan."

It makes "God sound like a cross between an emcee, an experienced doorperson and a professional event planner," she wrote.

Quoting Hadar Institute CEO Rabbi Elie Kaunfer, Hurwitz advises readers to learn enough about each prayer to wonder what it could possibly mean for them. She also advises that scripted communal prayer is not the only way to pray.

"Meditation is a Jewish spiritual practice, as is unscripted personal prayer," she said. "We also have a beautiful blessing practice, with constant wake-up calls to be grateful for the daily blessings we have."

This article, sponsored by and produced in partnership with The Charles and Lynn Schusterman Family Foundation, is part of a series about how young Jews are transforming Jewish life in the 21st century. This article was produced by JTA's native content team. ■

October 2019

Tuesday 1, 2nd day of Rosh Hashanah

Spirituality Book Club: TBE. Discussions led by TBE Cantor Emeritus Annie Rose. Oct books are *More Fully Alive: The Benefits of Using Jewish Wisdom for Responding to Stress and Overload* 2016.Plus the first section of Alden Solovy's *Jewish Prayers of Hope and Healing.* 7:30-9 p.m.

Wednesday 2

Theology Book Club: BIC - GSAC 2010 Lower Level. Join the Theology Book Club to read and discuss books on Jewish thought and beliefs. 8 p.m.

Thursday 3

Baking Mavens: TBE. 9 a.m.–1 p.m

Spirituality Book Club: TBE. Discussions led by TBE Cantor Emeritus Annie Rose. Oct books are *More Fully Alive: The Benefits of Using Jewish Wisdom for Responding to Stress and Overload* 2016.Plus the first section of Alden Solovy's *Jewish Prayers of Hope and Healing.* Noon - 1 p.m.

Jewish Meditation with Linda Greene: TBE. 1-2 p.m.,

Back Door Food Pantry: TBE. 4–7 p.m.

Author Aaron Hamburger: Literati Bookstore. 7 p.m

Kol Halev Rehearsal: TBE. 7:30-9 p.m.

Talmud–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study from the original Talmud tractate. 8 p.m. *Thursdays*

Friday 4

Lunch and Learn: TBE. Adult Lounge. Rabbi Whinston meets on Fridays for an informal discussion about religion. Sessions are open to the entire community. Feel free to bring your lunch. Noon–1 p.m.

Ribbon cutting celebration and open house at the new FLI Doris H. Sperling Learning Center. Family Learning Institute, 1954-D South Industrial Highway, Ann Arbor, Michigan 48104. 4:30-6 p.m.

Tot Shabbat: TBE. Tot Shabbat (0-5yrs) from 5:45–6:15 p.m. Tot Shabbat Dinner from 6:15–6:45 p.m.

Friday evening services: See listing at the end of the calendar.

Saturday 5

Torah Study: TBE. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50 a.m.

Euchre Night: TBE. 8-10 p.m.

Shabbat services: *See listing at the end of the calendar.*

Sunday 6

Sukkah construction: BIC. Come do a mitzvah with friends and build the beautiful Beth Israel Sukkah in preparation for the Harvest Holiday of Sukkot. RSVP to office@bethisrael-aa.org. 9:30 a.m.

Kever Avot Memorial Service: Arborcrest Memorial Park. A service in memory of those who are interred in the cemetery and offers an opportunity to pay tribute to those who have contributed so much to our lives, and to the life of this community. 10 a.m.

Kol HaLev Rehearsal: TBE. 6:15-7:45 p.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 11–11a.m. noon.

Monday 7

WTBE Fiber Arts: TBE, Adult Lounge. All are welcome – beginners to experts, we help each other to get better at our craft. We have some project ideas and materials to help you out. As a group we will be knitting hats for cancer patients that can be completed successfully as a beginner. For more information contact Martha Weintraub at weintraub.martha@gmail.com. 7:30–9 p.m.

Tuesday 8, Kol Nidre

See page 23 for each congregations times

Wednesday 9, Yom Kippur

See page 23 for each congregations times

Thursday 10

Jewish Meditation with Linda Greene: TBE. 1-2 p.m.,

Back Door Food Pantry: TBE. 4–7 p.m.

Kol Halev Rehearsal: TBE. 7:30-9 p.m.

Talmud–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study from the original Talmud tractate. 8 p.m. *Thursdays*

Friday 11

Lunch and Learn: TBE. Adult Lounge. Rabbi Whinston meets on Fridays for an informal discussion about religion. Sessions are open to the entire community. Feel free to bring your lunch. Noon–1 p.m.

Tot Shabbat: TBE. Tot Shabbat (0-5yrs) from 5:45–6:15 p.m. Tot Shabbat Dinner from 6:15–6:45 p.m.

Author Ellen Pollack: Literati Bookstore. 7 p.m

Shabbat with Kol Halev: TBE. 7:30 – 9 p.m.

Friday evening services: *See listing at the end of the calendar.*

Saturday 12

Torah Study: TBE. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50–9:50 a.m.

B'nai Mitzvah Service: TBE. 10 a.m. – 12:15 p.m.

Ta-Shma Come and Learn. AARC. Half hour of learning before Shabbat morning prayer service. At the JCC. 10 a.m.

Tot Shabbat: BIC. This special Shabbat morning program is for preschoolers and their parents with songs, stories, prayers, and the Shabbat "Mystery Box." 11:15 a.m.

WTBE Community Wellness Program: Suicide Prevention: TBE. 2-5 p.m.

Shabbat services: See listing at the end of the calendar.

Sunday 13, Erev Sukkot

Sukkot Family Program: TBE. 4:30 p.m..

Monday 14

WTBE Historical Novel Reading Group: TBE. This month's read is *Plot Against American* by Philip Roth. 12:30–2:30 p.m.

Women's Torah Study: TBE. An in-depth study and lively discussion of the week's Torah portion led by Cantor Regina Hayut. The group will explore various passages from the portion looking at several translations and commentaries from a variety of scholars from Talmudic times to the modern day. No Hebrew knowledge necessary to participate in the discussion. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7–9 p.m.

Tuesday 15

Tea and Torah on Tuesday—for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter. Study of the text with the classical Rashi commentary. 8 p.m.

Brotherhood Sukkot Service & Study: TBE. 6 p.m.

Wednesday 16

Yidish tish יידיש טיש (Yiddish Conversation & Reading Group): JCC, Conference Room. Combines the long-time JCC Yiddish reading group and the former UM conversational one, about 45 minutes each of conversation and reading. Free and open to all who are interested in Yiddish language, literature, and culture; level of proficiency and age of no consequence. A variety of topics are discussed with an effort to improve participants' Yiddish speaking and reading skills, especially vocabulary. All are welcome to join in at any time, or to just listen. For more information or to make certain that we are meeting on a specific day, please e-mail Elliot H. Gertel at egertel@umich.edu or call Lily Ladin at (734) 662-6613 at least one day before scheduled meeting day. 10:30 a.m. -- 12 noon.

Pizza in the Hut: BIC. Meet in the Beth Israel Sukkah for Pizza in the Hut! Always relaxing, always friendly – enjoy the beautiful fall weather in the sukkah. Dinner is $10 per person with children ages 4 and under free. RSVP by October 11 to office@bethisrael-aa.org or online on the Beth Israel website. 6 p.m.

Theology Book Club: BIC - GSAC 2010 Lower Level. Join the Theology Book Club to read and discuss books on Jewish thought and beliefs. 8 p.m.

Thursday 17

Jewish Meditation with Linda Greene: TBE. 1-2 p.m.,

Back Door Food Pantry: TBE. 4–7 p.m.

Brotherhood Guys' Night Out: Offsite. 6:30-8:00 p.m.

Talmud–Jewish Civil Law: Chabad. See first Thursday of month for details. 8 p.m. *Thursdays.*

Friday 18

Lunch and Learn: TBE. Adult Lounge. Rabbi Whinston meets on Fridays for an informal discussion about religion. Sessions are open to the entire community. Feel free to bring your lunch. Noon–1 p.m.

Supper in the Sukkah: BIC. Gather with your friends at Beth Israel for a Sukkot-themed Shabbat meal. Share the table with friends under the stars. BYO-Adult beverages. RSVP online on the Beth Israel website (www.bethisrael-aa.org) or to office@bethisrael-a.org.6 p.m.

Tot Shabbat: TBE. Tot Shabbat (0-5yrs) from 5:45–6:15 p.m. Tot Shabbat Tastes Ann Arbor $5/children, $8/adults, $25/maximum per family.from 6:15–6:45 p.m.

Friday evening services: See listing at the end of the calendar.

Saturday 19

Shabbat Limmud: BIC. Held before Shabbat morning services by Rabbi Robert Dobrusin, this session will offer a lively discussion on Parashat HaShavua, the Torah portion of the week and other traditional texts. 9 a.m.

Torah Study: TBE. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50-9:50 a.m.

Brotherhood Blood Drive: TBE. 9:00 a.m. – 2:00 p.m.

Shabbat services: *See listing at the end of the calendar.*

Sunday 20, Erev Shemini Atzeret

TBE Families Monthly Meet-Up: Offiste. 10a.m.-Noon.

Simchat Torah Service: TBE. 7:00-8:00 p.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. **11 – noon.**

Monday 21, Shemini Atzeret

Yizkor Service & Luncheon: TBE. 11:00 a.m. – 1:00 p.m.

WTBE Fiber Arts: TBE, Adult Lounge. For more information contact Martha Weintraub at weintraub.martha@gmail.com. 7:30–9 p.m.

Tuesday 22, Simchat Torah

Simchat Torah: BIC. Simchat Torah Shaharit 8:30 a.m., Breakfast 9:30 a.m., Torah Reading and Hakafot 10:15 a.m.

Wednesday 23

Yidish tish יידיש טיש(Yiddish Conversation & Reading Group): JCC, Conference Room. For more information or to make certain that we are meeting on a specific day, please e-mail Elliot H. Gertel at egertel@umich.edu or call Lily Ladin at (734) 662-6613 at least one day before scheduled meeting day. 10:30 a.m. -- 12 noon.

Theology Book Club: BIC - GSAC 2010 Lower Level. Join the Theology Book Club to read and discuss books on Jewish thought and beliefs. 8 p.m.

Thursday 24

Jewish Meditation with Linda Greene: TBE. 1-2 p.m.,

Back Door Food Pantry: TBE. 4–7 p.m.

Talmud–Jewish Civil Law: Chabad. See first Thursday of month for details. 8 p.m. *Thursdays.*

Friday 25

Lunch and Learn: TBE. Adult Lounge. Rabbi Whinston meets on Fridays for an informal discussion about religion. Sessions are open to the entire community. Feel free to bring your lunch. Noon–1 p.m.

Guitar-led Shabbat Service: TBE. Sanctuary 6:30–8 p.m.

Friday evening services: See listing at the end of the calendar.

Saturday 26

Torah Study: TBE. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50 – 9:50 a.m.

Learner's Shabbat: BIC. Halakhically these will fall under the rubric of "Learner's Services" during which one may focus on learning and deepening our experience of the prayers rather than reciting them comprehensively. 9:30 a.m.

Tot Shabbat: BIC. This special Shabbat morning program is for preschoolers and their parents with songs, stories, prayers, and the Shabbat "Mystery Box." 11:15 a.m.

Shabbat services: *See listing at the end of the calendar.*

Sunday 27

Foundations of Jewish Family Living: AAOM and PJ Library. New series at the JCC. 10 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 11a.m.- noon.

Kol HaLev Rehearsal: TBE. 6:15-7:45 p.m.

Monday 28

Caring for You Caring for Me: JFS. At United Way of Ann Arbor, 2305 Platt Road.4-6p.m.

Women's Torah Study: TBE. An in-depth study and lively discussion of the week's Torah portion led by Cantor Regina Hayut. The group will explore various passages from the portion looking at several translations and commentaries from a variety of scholars from Talmudic times to the modern day. No Hebrew knowledge necessary to participate in the discussion. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7–9 p.m

Author Ayelet Tsabari: Literati Bookstore. 7 p.m

Spring Civil Rights Journey Informational Meeting: TBE. TBE is planning a Civil Rights Trip this spring. The tour organized by Etgar starts in Atlanta on Thursday April 30, 2020 and concludes in Atlanta on Sunday May 4th. There will be stops in Montgomery including the Legacy of Slavery Museum and the Lynching Memorial, Selma Alabama and Birmingham. To learn more about the itinerary and other opportunities to engage in learning about the ongoing struggle for civil rights, 7:00-8:30 p.m.

Tuesday 29

Tea and Torah on Tuesday–for Women: Chabad. 8 p.m. *See first Tuesday of month*.

Wednesday 30

Yidish tishיידיש טיש(Yiddish Conversation & Reading Group): JCC, Conference Room. For more information or to make certain that we are meeting on a specific day, please e-mail Elliot H. Gertel at egertel@umich.edu or call Lily Ladin at (734) 662-6613 at least one day before scheduled meeting day. 10:30 a.m. -- 12 noon.

Theology Book Club: BIC - GSAC 2010 Lower Level. Join the Theology Book Club to read and discuss books on Jewish thought and beliefs. 8 p.m.

Thursday 31

Jewish Meditation with Linda Greene: TBE. 1-2 p.m.,

Back Door Food Pantry: TBE. 4–7 p.m.

Talmud–Jewish Civil Law: Chabad. See first Thursday of month for details. 8 p.m. *Thursdays.*

Weekly Friday night Shabbat services

Shabbat Service: AAOM. Services held at UM Hillel at candle lighting. Contact rabbi@annarborminyan.org to confirm time.

Shabbat Service: BIC. 6 p.m.

Shabbat Service: TBE. Tot Shabbat at 6 p.m., followed by tot dinner. Traditional Service at 7:30 p.m. Once a month Middle School Service at 7:30 p.m. For information, call (734) 665-4744.

Shabbat Service: AARC. Every fourth Friday at the JCC. Tot Shabbat from 5:45–6:15 p.m. Pizza for the little ones at 6:15 p.m. Service at 6:30 p.m., followed by vegetarian potluck at 8 p.m. Childcare during service. All are welcome to attend. For information, email info@aarecon.org, phone (734) 445-1910, or visit www.aarecon.org.

Shabbat Service: Chabad. Begins at candle lighting time. Home hospitality available for Shabbat meals and Jewish holidays. Call (734) 995-3276 in advance.

Weekly Shabbat services

Shabbat Services: AAOM. Morning service at UM Hillel, 9:30 a.m. Home Hospitality for Shabbat and Holiday Meals: Contact: welcome@annarborminyan.org.

Shabbat Services: BIC. 9:30 a.m. For other service times, visit www.bethisrael-aa.org.

Shabbat Services: AARC. Second Saturday of each month at the JCC. 10 a.m. Ta-Shma/Come and Learn. Service begins at 10:30 a.m. Traditional liturgy with music, chanting and contemporary readings and discussion. For information, email info@aarecon.org, phone (734) 445-1910, or visit www.aarecon.org.

Shabbat Services: Chabad. Friday night services at Shabbat candle lighting time. Saturday morning services at 9:45 a.m. Afternoon Mincha services 45 minutes before sundown. Call (734) 995-3276 for Home Hospitality and Meals for Shabbat and Jewish Holidays.

Shabbat Services: Pardes Hannah. Generally meets the 2nd and 4th Saturdays of each month. Call (734) 663-4039 for more information. 10 a.m. Led by Rabbi Elliot Ginsburg.

Shabbat Services: TBE. Torah Study at 8:50 a.m. Morning Minyan with Rabbi Josh Whinston and Cantor Regina Lambert-Hayut at 9:30 a.m. Sanctuary Service at 10 a.m. most weeks. Call the office at (734) 665-4744 or consult website at www.templebethemeth.org for service details.

Home Hospitality and Meals: Chabad. Every Shabbat and Holiday. Call (734) 995-3276 in advance.

Phone numbers and addresses of organizations frequently listed in the calendar:

Arbor Orthodox Minyan (AAOM)
1429 Hill Street 248-408-3269

Ann Arbor Reconstructionist Congregation (AARC)
2935 Birch Hollow Drive 913-9705

Beth Israel Congregation (BIC)
2000 Washtenaw Ave. 665-9897

Chabad House
715 Hill Street 995-3276

Jewish Community Center (JCC)
2935 Birch Hollow Drive 971-0990

Jewish Cultural Society (JCS)
2935 Birch Hollow Drive 975-9872

Jewish Family Services (JFS)
2245 South State Street 769-0209

Jewish Federation
2939 Birch Hollow Drive 677-0100

Pardes Hannah
2010 Washtenaw Ave. 761-5324

Temple Beth Emeth (TBE)
2309 Packard Road 665-4744

UM Hillel
1429 Hill Street 769-0500

YOM KIPPUR	Erev 10/8	10/9
Beth Israel Congregation		
Kol Nidre	6:45 p.m.	
9th - 12th Grade Service	6:45 p.m.	
Shacharit		8 a.m.
Children's Programs: K - 5 / 6 - 8 grades		10 a.m.
Yizkor		11 a.m.
Study Session		2 p.m.
Group Discussion		3 p.m.
Mincha/Neila		4:30 p.m.
Break-the-fast		7:30 p.m.
Chabad House		
Candlelighting	6:47 p.m.	
Evening Service	6:45 pm.	
Fast begins	7:03 p.m.	
Morning Services		9:45 a.m.
Yizkor Memorial Services		12:30 p.m.
Afternoon/Evening Service		5:30 p.m.
Fast ends		7:40 p.m.
Hillel		
Reform Kol Nidre	6:45 p.m.	.
Reform Morning		10:30 a.m
Reform Concluding		7 p.m.
Conservative Kol Nidre	6:45 p.m.	
Conservative Morning		9:30 a.m.
Orthodox see AAOM		
Jewish Cultural Society		
Kol Nidre	7 p.m	
Yom Kippur		2 p.m.
Break– the– Fast Potluck		6 p.m.
Ann Arbor Orthodox Minyan (AAOM)		
Early Mincha	4:30 p.m.	
Late Mincha Kol Nidre	6:40 p.m.	
Shacharit		9 a.m.
Neila		6:40 p.m.
Havdallah		7:44 p.m.
Pardes Hannah		
Kol Nidre Reflection	6:15 p.m.	
Candlelighting and service	6:44 p.m.	
Morning Service		9:15 p.m.
Open Time/Walking Meditation		2:30 p.m.
Meditation followed by Brief Study		3:45 p.m.
MIncha Accepting Deployment.		4:15 p.m
Yizkor		5:30 p.m.
Neilah		6:45 p.m
Havdallah and Potluck Break-the-fast.		7:42 p.m.
Ann Arbor Reconstructionist Congregation		
Kol Nidre Candlelighting.	6:45 p.m.	
Yom Kippur Morning and Torah service		10 a.m.–2 p.m.
Children's Service		10:30–11:30 a.m.
Afternoon programming		2:30–4:30 p.m.
Yizkor.		4:15-6:15 p.m.
Neilah/Shofar 8:15 p.m.		6:30–7:45 p.m.
Break-the-fast		7:45 p.m.
Temple Beth Emeth		
Adult Service #1	5 p.m.	
Adult Service #2	8 p.m.	
Adult Service #1		9 a.m.
Family Service		9:20 a.m.
Tot/Pre– Reader Service		9:20 a.m.
AARTY Service: grades 9–12		11:30 a.m.
Adult Service #2		11:30 a.m.
Study Session		2:30 p.m.
Afternoon Service		4 p.m.
Yizkor/Neilah		6 p.m.
WTBE Break-th-fast		Follows Neilah

What is a "feuilleton"?

Special to the WJN

If you have never heard the word *feuilleton* (pronounced fuh-yah-tawn), or if you have heard it, but are not sure what it is, you are not alone. This may change soon, thanks to a recent National Endowment for the Humanities (NEH) Collaborative Research grant that was awarded to Professor Shachar Pinsker of the Frankel Center for Judaic Studies and Department of Middle East Studies at the University of Michigan, and co-directors Professor Naomi Brenner (Ohio State University) and Professor Matthew Handelman (Michigan State University). This grant will fund conferences at the Hebrew University in Jerusalem (November 2019) and at the University of Michigan in Ann Arbor (May 2020), bringing together a diverse international group of scholars working on the feuilleton, the public sphere, and Jewish cultures.

Feuilletons (French for "little sheet of paper), were entertaining essays, sketches, satires, stories, and serialized novels, an important and immensely popular feature in newspapers and journals during the nineteenth and first half of the twentieth centuries. A form of urban literature and journalism, the feuilleton was a critical public space for political debate, social commentary and literary innovation that supplemented the news in a time of rising literacy and growing newspaper circulation. It was also multilingual and transnational, with feuilletons published in a remarkable number of languages across the globe, though the feuilleton was not a genre used in the American, English language press.

Though some say that the New Yorker's "Talk of the Town" is an example of a modern day feuilleton, Pinsker cautions, "that example of a contemporary feuilleton in the American context is only one way to look at it. Some would say that TV series (soap opera) are continuation of the roman-feuilleton (serial fiction), or even that social media such as blogs is the feuilleton of today. These comparisons are interesting to think about, but complex. The feuilleton still exists in German and Austrian newspapers today, but it means something different: The Arts and Culture section of the newspaper."

In Europe, the feuilleton became associated with Jews and Jewishness because so many feuilleton writers were Jewish. The feuilleton was understood by some to be a "Jewish" genre or form, identified, for good or bad, with specific kinds of writing and modes of communication. Furthermore, the feuilleton was an important feature in the creation of a transnational modern Jewish press. With a specific focus on the "Jewishness" of the feuilleton, this project investigates the unique place of the feuilleton in the creation of modern Jewish cultures in French, German, Russian, and Polish, as well as in Jewish languages such as Hebrew, Yiddish, Ladino, and Judeo-Arabic.

While the feuilleton is a historical phenomenon, it raises questions about changing modes of communication, the distinction between news and commentary in mass media, and the formation of cultural and political discourse, issues that continue to resonate in digital media.

The Feuilleton Project (www.feuilleton-project.org) aims to investigate and illuminate the feuilleton, its generic features, and its development within the context of the public sphere of modernity. It will bring the historical and contemporary importance of the feuilleton to the awareness of scholars, students, and the public, and make key feuilletons available, accessible, and better understood.

Nineteenth and twentieth century feuilletons, which have never been collected and anthologized in their geographical and linguistic diversity, are key source texts for students and researchers in fields such as history, literary studies, cultural studies, critical theory, and communications. No single scholar has the necessary expertise to assess the feuilleton and its impact in shaping modern politics, culture, and journalism. The NEH sponsored conferences will bring together international scholars from different academic disciplines to examine feuilleton and the possibilities it offered for articulating and disseminating versions of modernity. At its core, the project proposes the feuilleton as a new area for intensive, interdisciplinary and multilingual inquiry, seeing the feuilleton as a critical juncture in the production of modern cultures and sensibilities.

This project was initiated in 2017 as a collaboration between the three co-directors and a growing group of scholars from North America, Europe and Europe. Early stages were supported by a Small Initiatives Grant from the American Academy for Jewish Research, the Frankel Center for Judaic Studies at the University of Michigan and the Melton Center for Jewish Studies at The Ohio State University. Building on this initial success, and in collaboration with Professor Ofer Dynes from the Hebrew University and Professor Liliane Weisberg from the University of Pennsylvania, the NEH grant will invite scholars in a variety of disciplines, languages, geographical areas, historical contexts and national traditions to map the feuilleton, identify important sources and texts, and discuss and plan subsequent publication in print and digital forms. ■

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More Jewish food from the Middle East

Lonnie Sussman

Jews lived in the ancient areas of the Middle East and North Africa and as far east as Afghanistan and the rest of the Silk Road for at least 2,000 years. In some areas like Libya, they lived there even longer. North African Jews began emigrating to Israel after 1948 as life in their home countries became more dangerous or even impossible. The Jews from these countries brought their ancient food traditions with them and have helped develop an Israeli cuisine.

Last month I started exploring the incredibly complicated history of Mizrachi Jews and their food, but found it too fascinating to leave it at one column. The breadth and depth of the recipes is amazing. I really hope some of you try these recipes and let me know how your families liked them. My family will be eating many of these foods for the holidays and for Shabbat.

So, buy some rose water, a bit of saffron, some almonds, pine nuts and spice blends of cardamom, ginger, fenugreek, and turmeric and let's get cooking. ■

Shirin Polo – Sweet Jeweled Rice

from The Book of Jewish Food, by Claudia. Roden

Serves 6, Pareve

This is a famous Iranian Jewish dish served at special occasions like weddings. Like many recipes, there are different versions. I will include some of the options for you to choose. It's not a difficult dish to make even though there are several steps. You can make your life easier by buying candied orange peel.

2-½cups basmati rice, washed and then soaked in cold water with 1 Tbl salt for 1 hour.
Grated peel or finely shredded peel of 2 oranges
½ cup sugar
1/3-½cup dried pitted sour cherries and 1/3-½cup dried cranberries or chopped dried apricots and chopped dates
5-6 Tbl oil (sunflower or canola)
¼ tsp saffron powder
1 cup split blanched almonds or coarsely chopped pistachios

To make the candied peel, pare off the orange rind but leave the white pith. Shred or chop it finely. Boil the peel in plenty of water for about ½ hour and then drain. Then put 1/3 cup water and ½ cup of sugar in the pan and bring to a boil. Add the drained peel and simmer about 20 minutes.

Soak the sour cherries and cranberries in water for about 15 minutes.

In a large pot bring 9 cups of water and 2 Tbls. salt to a boil. Drain the soaking rice and add just the rice to the big pot and bring to a boil again. Boil hard for 8 minutes. The rice should be partly cooked but still a bit firm. Drain it in a colander. Pour the oil in the bottom of the pan and stir in the saffron, then put the rice back in the pan. Mix in the candied peel (drained of the syrup) and the drained cherries and cranberries (or the apricots and dates). Add the almonds (or almonds and pistachios) and stir very well so that the rice is evenly colored yellow and oiled. Put a lid on the pot and steam on lowest possible heat for 20 minutes or until tender. You can also put the rice and fruit in a baking dish and cover with foil. Bake at 350 degrees for 30 minutes.

Ethiopian Chicken (Doro Wot)

from "The Nosher Blog" by Einat Admony

serves 6-8

This dish is flavored with fenugreek seed among other spices. The fragrance of the dish reminds her of Yemenite cooking.

6 skin on chicken legs and thighs, separated
1 Tbl lemon juice
2 Tbl kosher salt
¼ cup canola oil
2 large onions, finely chopped
3 garlic cloves, smashed
1 tsp ground cumin
1 tsp ground ginger
1 ts. ground cardamom
1 tsp ground turmeric
1 tsp paprika
1 tsp ground fenugreek seed
1 tsp freshly ground black pepper
6 hard-boiled eggs
2¼ low sodium chicken stock or water.

Rub the chicken with the lemon juice and 1 Tbs. salt and let sit for 30 minutes.

Meanwhile, heat the oil in a heavy wide skillet or Dutch oven large enough to hold all the chicken snugly in one layer over medium heat. Add the onions and the remaining 1 Tbs. salt and sauté gently until fragrant and golden brown, about 20 minutes. Do not let the onions brown.

Add the rest of the spices and stir for a minute to let the spices become aromatic in the oil. Nestle the chicken pieces and eggs into the pan and pour in the broth.

Cover the pan and lower heat to a solid simmer for about 30 minutes. Remove the lid and let the sauce reduce and thicken a bit. Continue to simmer until the chicken is very tender or an instant-read thermometer registers 165 degrees. This will be about 45-60 minutes.

Roast Chicken with Saffron, Hazelnuts and Honey (Ottolenghi).

Remember the quote from Aviva Kleinbaum, "I never met a recipe I didn't change." It's a motto worth remembering. Feel free to switch out the hazelnuts for pine nuts. Use the parts of the chicken you like best or keep it whole. If you don't have saffron, don't worry. Really, but get the rose water. This recipe serves 4-6 but is easily scaled up.

1-large chicken
2 onion, coarsely chopped
4 Tbl olive oil
1 tsp ground ginger
1 tsp cinnamon
Generous pinch of saffron
Juice of 1 lemon
4 Tbl cold water
2 tsp salt
2 tsp ground pepper
Scant ¾ cup unskinned hazelnuts (or pine nuts or even almonds)
3½Tbl honey
2 Tbl rose water
2 green onions, chopped

Mix the chicken pieces with the onions, olive oil, ginger, cinnamon, saffron, lemon juice, water salt and pepper and marinate at least one hour or overnight. Preheat oven to 375 degrees and toast the nuts until fragrant. Chop coarsely and set aside.

Transfer chicken to a baking sheet or pan large enough to hold everything. Place chicken skin side up and bake for about 35 minutes.

While the chicken is roasting, mix the honey, rose water and nuts together to make a rough paste. Remove chicken from oven and spoon the paste generously over the pieces to cover the skin. Return to oven to cook about 5-10 minutes more until the chicken is thoroughly cooked and the nuts are golden brown. Serve garnished with green onions for color.

King Solomon's Cake – Saefra,

from *King Solomon's Table* by Joan Nathan

8-10 servings Pareve

This is a Libyan dessert that is reported to be from King Solomon himself. Does that mean that in addition to building the Temple he was also a baker??

Date Filling
2 Tbl vegetable oil
1- pound pitted dates, chopped
1 tsp ground cinnamon
¼ tsp ground cardamom
1/8 tsp ground cloves

Cake
2 cups cream of wheat (440 grams)
1 cup coarse semolina (225 grams)
½ cup sugar (100 grams)
1½tsp baking powder
1 cup vegetable oil
1 cup orange juice
Grated zest from 1 orange
½ cup blanched whole almonds for garnish
1 Tbl sesame seeds for garnish

Syrup
1½cups sugar or ¾ cup sugar and ¾ cup honey
Juice of 1 lemon
¼ tsp saffron threads.

Preheat oven to 350 degrees and grease a 9 or 10 -inch springform pan.

To make the paste, put all the ingredients in a food processor (I am sure King Solomon had one) with a steel blade and pulse until you have a thick paste.

For the cake, mix together the cream of wheat, semolina, sugar, baking powder, oil, orange juice and orange zest together in a bowl. You will have a thick batter.

Spread half the batter into the prepared pan and top with the date filling, spreading it to the edges of the pan, Pour the remaining batter over the top, smooth the surface and score the top of the cake into 2-inch diamond shapes. Gently push one whole almond vertically into the center of each diamond and scatter the sesame seeds all over the batter. Bake 30-45 minutes until golden on top.

15 minutes before the cake is done, make the syrup. In a small saucepan bring the sugar (and honey, if using that), ½ cup of water and lemon juice to a simmer. Cook for about 10 minutes and stir frequently. Remove from the heat and add the saffron and let steep about 5 minutes. Pour the warm syrup over the cake and let stand at least 6 hours or more for the cake to absorb the syrup.

David Hertz, who uses food for social change, wins $100K Bronfman Prize

Sam Sokol

(JTA) — David Hertz, a Jewish social entrepreneur from Brazil, was named the winner of the 2019 Charles Bronfman Prize on Wednesday in recognition of his efforts to alleviate global hunger. The award comes with $100,000 in prize money.

Hertz is the cofounder of Gastromotiva, a Brazilian-based organization that fights unemployment and social inequality and uses cooking classes and nutrition education as tools to "create opportunities for those living on the margins of society."

The Charles Bronfman Prize, established by the children of the philanthropist, honors humanitarians under age 5o "whose innovative work, informed by Jewish values, has significantly improved the world."

In a statement, Hertz said his 13-year-old group provides "free vocational kitchen training, entrepreneurial classes and nutrition classes across Brazil, El Salvador, South Africa and Mexico." During the 2016 Rio Olympics, Hertz opened the Refettorio Gastromotiva in collaboration with renowned chef Massimo Botura and journalist Alexandra Forbes as a no-food-waste cooking school and restaurant.

Previous winners of the prize include criminal justice reformer Amy Bach, refugee rights activist Rebecca Heller and Israeli writer Etgar Keret. ■

Biggest bang for your Shekel

By Shifra Epstein

I first discovered HaKol Beshekel (Everything for a Shekel) stores In 2018, when I lived In the city of Rehovot, which has two HaKol BeShekel stores. Shekel City is located on 6 Harlap St. opposite the prestigious Ofer Mall. The second Shekel City is on Herzl St., the main drag of the city.

I was unable to find a list of all the shekel stores in Israel, as they are owned by independent, unaffiliated individuals. There are large

and small shops. Some stores are overflowing while others are more organized. Most of the shops are located in the older downtown areas of large cities, including Tel Aviv, Ramat-Gan, Jerusalem, Bne Beraq, Ashdod, and Kiryat Ata.

The name of each store is a a variation on the theme, hence, Shekel City (written in Hebrew characters), Hakol Beshekel (Everything for a Shekel), HaKol Aval HaKol Beshekel (Everything but Everything for a Shekel), Shuk haShekel (The Shekel Market), Shekel Neto (Shekel Net), Masu Hakol Beshekel Vahezi (Something Else, Everything for a Shekel and a Half), Mamash Hakol Beshekel (Really Everything for a Shekel) and, for a change, HaBalon HaMaftia, (The Surprising Balloon).

The selection of goods in the stores is immense and varies from store to store. The three HaKol Aval HaKol Beshekel stores in Jerusalem claim that they sell 10,000 items. These are mostly mass produced in China and imported to Israel by Israeli companies, which wholesale the items to the Shekel Stores as well as to other discount stores all over the country. Popular items include pens and pencils, toys, gifts for children, decorative items for the home, hair accessories and cosmetics, underwear, cleaning materials and disposable eating and serving utensils. In most Shekel stores, a full basket of back-to-school items can be purchased for about 30 NIS.

In Shekel stores located in neighborhoods where religious Jews live or shop, one may find many items of 'disposable Judaica.' I loved strolling in the Shekel stores of Rehovot

on the eve of "*Chage Tishri*,' the holidays of Tishri, i.e., Rosh HaShanah, Yom Kippur and Simhat Torah. The number of disposable Judaica items you can buy for one NIS is quite surprising. These include Happy New Year cards, calendars for the Jewish year, plastic apple shaped dishes, small containers of 20 gram Kosher honey, wood honey dippers; coloring pictures of a religious man with a long beard blowing the shofar, challah covers for the New Year, toy shofars for children made of plastic, disposable kiddush cups, and many more.

Hakol Beshekel stores provide an entry into contemporary Israel. I was surprised by the number of children and teenagers, religious and non-religious who frequent the stores. Hakol BeShekel contributes to the new Israeli trend of buying and exchanging presents on different occasions during the year. Presents are not only given on birthdays, but also before holidays, upon graduation, finishing the army and more. Presents are also given to teachers. HaKol BeShekel shops are where Israelis of all walks of life buy these presents.

Interestingly, HaKol Beshekel stores are endorsed by the internet forum of Israeli psychologists and counselors called *Al Hasapha* (on the couch). The forum suggests that families establish a Rosh Hashanah tradition wherein family members buy small presents for each other and exchange the gifts on the eve or morning of Rosh Hashanah, using the presents to encourage conversation. ■

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Journalist Clare Malone will discuss the role that gender, class, and race played in the 2016 presidential election and how they might impact the 2020 election. Clare Malone is a Senior Political Reporter for FiveThirtyEight and a member of the popular podcast FiveThirtyEight Politics. She previously worked at The New Yorker and her writing has appeared in *The New Yorker*, *The New York Times*, *Harper's*, *The American Prospect*, and more.

FOR MORE INFORMATION VISIT AADL.ORG

Vitals

Mazel Tov:

Elle Robbins-Oliver on her Bat Mitzvah, October 12.
Jaye Robbins-Oliver on his Bar Mitzvah, October 12.
Jeffrey Pickell and Deborah Greene on the marriage of their son, Isaac Pickell, to Mollie Spalter.
Melissa and Jacob Bender on the birth of their son, Daniel Stanley Bender, also grandson of Karlan and Linda Bender.
Rabbi Lisa Stella and Zachary Kaiser on the birth of their daughter, Lillian Ruth.
Aimee Jones and Jeffrey Gutman on the birth of their son, also brother of Max.
Lynn and Herb Malinoff on the birth of their granddaughter, Maya Rose, daughter of Aaron Malinoff and Sarah Breger.
Linda & Merton Shill on the birth of their grandson, Elisha (Eli) Walter Lierl, son of Allyson and Brian Lierl and brother of Theodora.

Condolences:

Laura Wallace on the death of her mother, Betsy (Buckley) Wallace, on July 31.
Cheryl D'Angelo on the death of her mother, Esther Goldman, August 15.
The family of Rosemary Metz on her death, August 15.
Jessica Fogel (Lawrence Weiner) on the death of her mother, Charlotte Fogel, on August 17.
Ketl (Peter) Freedman-Doan on the death of her mother, Lois, on August 26.
Ada Adler & Burt Steinberg on the death of their brother-in-law, Michael Barnofsky, on August 28.
Thomas (Marcy) Waldinger on the death of his mother, Rebecca Waldinger, on August 31.
Brad Axelrod on the death of his brother, Craig Axelrod, September 5.
Gloria Zimet on the death of her mother, Rose Mark, September 7.

Obituaries

Rebecca Waldinger, age 88. Died on August 31 in Fresh Meadows, New York, loved ones by her side. Beloved teacher, P.S. 120 Q. Surviving are children Amy and Thomas, four grandchildren, six great-grandchildren and devoted companion Herb Lowe blessed by her moxie and heart.

Rose Anne Mark (Los Angeles, California) passed away on September 7, 2019, at the age of 89. She was loved and cherished by many people including : her husband Samuel Mark; her children, Jeffrey J. Mark (Chris), Lisa Mark and Gloria Zimet (Natan Z'l); her grandchildren, Yaniv, David and Noam Zimet; her brother Leonard Hammer. A graveside service was held on Thursday, September 12th at the Arborcrest Cemetery (Ann Arbor, MI).

Ilan Rosenberg died on Monday, September 9, 2019, at the age of 60. Talented, creative, musical, funny, and free-spirited, his ability to strike up a friendly conversation with anyone was a hallmark of his outgoing personality. Ilan was an amateur linguist and a lover of all things Hebrew. He was a beloved Hebrew lecturer at the University of Michigan, a legendary Hebrew instructor at the Hebrew Day School of Ann Arbor and in various other programs in southeast Michigan. With degrees in philosophy and psychology, Ilan was an avid reader who did not settle for the status quo; he strove to learn about the widest range of opinions and perspectives on topics he found interesting. His long-running radio show, "Jaffa Jive" on WCBN, explored the gamut of Middle Eastern music and featured spotlights on emerging artists who were often outside the mainstream.

Ilan was loved and cherished by many people including his wife Suzanne Gendelman Rosenberg; his children, Eliam Rosenberg and Yuval Rosenberg; his step-children, Joshua, Jennifer and Sam Gendelman; his parents, Meir Rosenberg and Ziva Rosenberg; his sibling Hava Rosenberg; his nieces and nephews, Roy Harif and Noa Rosenberg Eliel; his former wife Sofia Rosenberg; and many friends from near and far.

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